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Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father.—*John 14. 9.*

RELIGIOUS THOUGHT AND ACTIVITY.

A gift of $100,000 has enabled the Boy Scouts of America to expand their magazine **"Boys' Life"** into a larger and better magazine for boys everywhere. Like all the work of the Boy Scout movement, the magazine is not circulated for profit, but for educational and inspirational ends.

The Newfoundland conference of the Methodist church has placed an advertisement in English papers inviting applications to enter the ministry from six young men who are **non-smokers.**

The only religious body in Britain which makes a similar stipulation is the Salvation Army, which rigidly enforces it in regard to its officers but allows the rank and file some latitude.

The First Presbyterian Church of Atlantic City has a **Lonesome Club,** meeting every Sunday afternoon. Lonely men and women coming to Atlantic City are welcomed, and after initiation are lonely no longer.

It might be well if other churches in large centers of population followed the example of the Atlantic City church in the establishment of a similar club. "There are lonely hearts to cherish while the days are going by."

"New Guinea Tidings" is a 16-page paper issued occasionally by the Rev. Charles W. Abel in order to keep friends in England and America informed of his work and thus able to follow it prayerfully.

A map of the south-eastern end of Papua is printed in this first number, and other illustrations of native life. Copies may be had free from Mr. Abel at Samarai, Papua, via New South Wales, Australia, or from the American secretary, Allan Sutherland, Witherspoon Building, Philadelphia.

For the first time since this country entered the world war the full complement of **chaplains** required for duty with the various garrisons serving outside the continental limits of the United States is either present with or under orders to proceed to these stations. This means that there will be a chaplain with the troops at Tientsin, China, thirteen chaplains in the Hawaiian Department, one in Porto Rico, eight in the Panama Canal Zone, and ten in the Philippine Islands.

They are selected from the various denominations to the end that so far as practicable men of all faiths may have opportunity to worship under the forms and ministry of the church of their choice.

More than 400 students from 42 different states and 10 foreign countries are enrolled in the **Boston University School of Theology,** an increase of approximately 20 per cent over last year, and the largest enrollment in the history of the school. Nearly 100 are women.

This school is the largest graduate school of theology in the country. With the exception of 48 special students, every student is a college graduate. They represent 107 colleges and universities. Seventeen religious denominations are represented. Included in the number of specials are two Hebrew students. There are 127 new students in the entering class alone, not including specials.

Better to accommodate the thousands of Latter Day Saints who desire to enter the famous **Salt Lake Temple**, there to perform sacred rites, approximately $100,000 is being expended by the Church of Jesus Christ of Latter Day Saints to enlarge the outer buildings.

The new extensions include larger office quarters for the church recorder and other officials, dining hall for Temple attendants, dressing rooms and the like. There is also a children's playroom, where women attendants will take charge of the children whose parents are in the Temple.

The new construction work is on the north and west sides of the Temple. It is located within an inclosure to which few non-Mormons are admitted, and then only with the permission of the higher authorities of the church.

From the ancient Dutch church seat of New Brunswick, N. J., where Rutgers College and Seminary are located, has been issued an appeal to the **Reformed church** of the United States to begin consideration of the observance of the 300th anniversary of the planting of Heidelberg Confession Christianity in America. The exact date is 1628, when the church in the fort was established by the Dutch who settled Manhattan Island. This date is twenty-one years later than the founding of the Church of England at Jamestown, and eight years later than the landing of the Pilgrims at Plymouth.

The appeal just issued from New Brunswick goes no farther than the suggestion of an immediate preparation of a history of the Reformed church, both the Dutch and the German branches, that members, young people and the public may know why there is such a church, and why it ought to continue and not be merged with the Presbyterian. It is stated that there is no such history in existence, and that even Reformed church members can hardly tell why they maintain the church they do.

Rev. Edward Shillito appeals in the "Christian Century" for the broadest possible survey of facts before judgment is passed upon **the status of Christianity in the world.**

It is easy to speak of the Christian religion as decadent or as advancing, but the worth of the statement depends upon the range of observation, he says. No individual, no church, no denomination, nor any single continent can furnish the necessary materials for a judgment on the state of Christianity. Egotistic and sectarian judgments can only be partial. The Christian religion is a world phenomenon. It has been transplanted more than once and flourished in the new soil. Today is witnessing the rapid development of the Chinese church, which is not slavishly copying the West but embodying the genius of the ancient Chinese race. Certainly China must be reckoned in any appraisal of Christianity. India, too, must be taken into account, not because of its loyalty to the church, but because of a new appreciation of Christ which is laying hold of the hearts of hosts of the Hindu people. The Indian church gives promise of vast spiritual significance for the future. A true survey of the world shows all nations being drawn into one common, spiritual movement. The Orient opens the door of hope for the religious conquests of the days to come.

Twenty-five Years in Heaven!

"Some day you will read in the papers that D. L. Moody of East Northfield is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. . . . . That which is born of the flesh may die. That which is born of the Spirit will live forever!"

The Great Commission Prayer League of Chicago recalls in a bulletin that December 22 will mark the beginning of D. L. Moody's 25th year "absent from the body, present with the Lord." Should not the day, and indeed the entire year, it asks, be observed in some manner befitting the memory of this greatest of 19th century soul-winners? But how? Perhaps some suggestion of Mr. Moody's own may be inferred from the following inpassioned appeal, it says:

"I believe if an angel were to wing his way from earth up to heaven and were to say that there was one poor, ragged boy, without father or mother, with no one to care for him and teach him the way of life; and if God were to ask who among the angels were willing to come down to

this earth and live there for fifty years and lead that one to Jesus Christ, every angel in heaven would volunteer to go. Even Gabriel, who stands in the presence of the Almighty, would say: 'Let me leave my high and lofty position, and let me have the luxury of leading one soul to Jesus Christ!' There is no greater honor than to be the instrument in God's hands of leading one person out of the kingdom of Satan into the glorious light of heaven."

"Would that the first ten days of Mr. Moody's 25th year in heaven," the bulletin continues, "which will be the same as the last ten days of 1923, might be days of intensely earnest prayer for worldwide revival in the body of Christ!

"Would that Watch Night might this year be observed in every evangelical church throughout the world—not in sermons or addresses, but in prayer for revival!

"Would that a mighty volume of prayer might ascend to God, not only for the well-known institutions which Mr. Moody founded, but also for every evangelical agency and movement and church,—that through them there might come a revival of old-time, soul-saving religion such as would bring the church close to God and multitudes of sinners to the Lamb of God!"

What if I Were a Leper!

If you were a leper, what would you be thinking about Christmas? Of course you can't imagine yourself a leper,—you could never be one,—but that is just what everyone who is now a leper thought once, until those terrible blotches began to show on his flesh, and his nearest friends and relatives even ran in terror from his presence.

But anyway, the attempt to imagine yourself in the place of the leper will help you to a new sympathy with these millions all the world over—hundreds of them our own fellow Americans, right here in the United States,—who are victims of that lingering but relentless disease. In most of the world they are hopeless outcasts. If you were a leper, therefore, you wouldn't be thinking much about Christmas; it wouldn't be worth while. Christmas presents for lepers are not included in the order of things as things are; even those who loved these folk once have lost the Christmas feeling toward them now. In heathen lands lepers are believed to be cursed by the gods, and therefore to have no claim on the sympathy of the more favored.

But wouldn't you, not being a leper, and being a good Christian with a heart to feel the sufferings of your fellow men,—wouldn't you like to put a new providence into the order of things which fear and superstition have made so cruel, and give some reason for some lepers, anyhow, to be glad to remember Christmas?

The American Mission to Lepers can tell you how,—tell you what a little bit of practical remembrance it takes to make Christmas a glorious joy-day to a leper who wasn't expecting it to be anything but another tiresome day of suffering. For years past, in addition to its regular activities, the Mission to Lepers has been sending Christmas gifts all round the world to the inmates of its asylums in far-away lands. Of course, the long distance which these Christmas favors must travel demands their being sent off early.

Merchandise gifts for American lepers should be sent by parcel post to Chaplain H. T. Cousins, Federal Hospital Sixty-Six, Carville, Louisiana.

Money gifts should be sent to Mr. Fleming H. Revell, treasurer, American Mission to Lepers, 156 Fifth Avenue, New York City.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

The year 1924 marks several changes in the International Sunday school lesson system.

Hitherto uniformity of lesson for the whole school has been regarded as a consolidating force, and has been maintained

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SUBSCRIBERS!

Please remember the congestion of the mails at Christmas time, and wait for a few days before writing us if your January copy does not reach you before the first of the month, as it always should.

Renewals and subscriptions received late in December are mailed last, and copies are therefore likely to be late in reaching subscribers. Better subscribe early!

by the use of a common title, lesson text for printing, and Golden Text. Adaptation to four age-groups was made up to this year by the use of special topics, memory verses, etc., these groups being (1) Primary, (2) Junior, (3) Intermediate and Senior, (4) Young People and Adults. Beginning with 1924 the Lesson Committee forsakes this system for an age-group graded system in a three-year cycle embracing

(A) Primary Group Lessons,

(B) Junior Group Lessons,

(C) Improved Uniform Lessons in a six-year cycle, or separate Intermediate, Senior and Adult Group Lessons in a three-year cycle.

The committee decided that the new lessons "should be predominantly biblical in content, consecutive and cumulative," whatever that may mean, "and that they should aim to impart a comprehensive knowledge of the Bible and to give to the pupil the disposition and the ability to use God's Word intelligently."

The Primary course for 1924 has for its general theme "God Our Heavenly Father." The lessons are topical. Psalms 23 and 100, and Luke 2. 8-14 are called a "Memory Manual," to be memorized during the year.

The Junior course for 1924 has "The Story of Jesus" for theme. The history is covered in six months, and three months are given each to the sayings and doings of our Lord. Junior pupils are further expected to memorize during the year the books of the Bible in order, also Psalm 67, Matthew 5. 1-10; 7. 7-11; Mark 10. 42-45; Hebrews 13. 5, 6.

The Improved Uniform course for older classes enters in 1924 upon the seventh year of an eight-year cycle commenced in 1918, and proposes to cover the whole Bible in two years as follows:

Jan.-June 1924, Old Testament History;
July 1924-March 1925, Life of Jesus;
April-Dec. 1925, Spread of Christianity.

From this program it will be seen that a connected or continuous view of the Bible story is planned for, reviewing the Old Testament rapidly, and dwelling longer upon the story of Christ and upon the Acts and epistles. Our Lord's life will be studied as a harmony of the Gospels.

The breach in the Uniform system is lamented by many leaders. Denominational leaders who prefer to continue the old system of the same lesson portion throughout the school will provide their own primary and junior adaptations independent of the Lesson Committee as long as the committee's selections permit it. What will happen after 1925?

In the Sunday school lesson department in this magazine we shall continue on the same lines as hitherto, endeavoring to provide teachers and class members with compact outlines for an understanding of the Scripture portions, and with suggestions for further personal study and application of the teaching of the lessons.

TRANSLATING THE NEW TESTAMENT.

For ourselves, we take the ground that the nearer we can get to the original New Testament writings, the better. We are profoundly thankful for the efforts of archeologists in making available more ancient manuscripts and other source material that throws light upon the New Testament era, and also for the brainy work of Greek scholars who can translate such reliable matter into English.

The clever publicity that introduced Dr. Edgar J. Goodspeed's New Testament translation* to the American public produced a rather peculiar situation. Editors of secular papers and others, without having seen the translation, regarded its coming as a challenge to the King James version. Such loyalty to the King James is in some ways gratifying, but surely it is not open-minded.

Nobody wants to hurt the King James. It could not be done. That version, itself a revision, and changed in many unauthorized details before crystallizing into the form now current, is a monument of piety and scholarship up to the date of its appearance, which time can never tear down. But that does not imply that discovery and scholarship came to a standstill at that point. Quite the contrary is true.

Everybody knows of the later discoveries of new MSS. and papyri.

* The New Testament: An American Translation, by Edgar J. Goodspeed. University of Chicago Press, Chicago. Regular edition, 481 pages, $3. Pocket edition, India paper, $2.50.

These children are nearly forty miles from the nearest church. Shall they be left to Bolshevist agitators, or shall we send them the gospel by missionaries or in print?

Perhaps, however, not everybody knows what the effect of the examination of multitudes of non-Scripture documents has been. These have given scholars the chance to study the common or everyday language of the period. The use and meaning of words in this extensive literature of course throw light upon their use and meaning in the Bible text.

All the recent translators of the Greek New Testament and its parts have taken advantage of these results.

Best known among British translations are Weymouth's and Moffatt's. We are making special offers on Moffatt to our subscribers because we feel sure that the reading of that translation alongside even the revisions will stimulate interest and give a closer understanding of the originals.

In our October issue we reviewed "The Riverside New Testament," a new translation by ex-President Wm. G. Ballantine of Oberlin College.

Now we have before us a translation which makes a more distinct claim,—that it is an "American" translation, in the sense that it uses language more familiar to American ears than that found in the British translations.

This is nothing revolutionary, for correct English is about the same in America and England. It does not imply an invasion of American slang. Dr. Goodspeed has just sought to bring out the primary meaning of the New Testament in a dignified and reverent way in language and idiom used every day in America.

Take a few specimens.

In the Christmas passages in Luke, Gabriel's visit to Mary is thus printed (1. 28-31):

"And the angel went into the town, and said to her,

"'Good morning, favored woman! The Lord be with you!'

"But she was startled at what he said, and wondered what this greeting meant. And the angel said to her,

"'Do not be afraid, Mary, for you have gained God's approval. You are to become a mother and you will give birth to a son, and you are to name him Jesus.'"

Mary's last word is (1. 38):

"'I am the Lord's slave. Let it be as you say.'"

The song of the angelic throng in 2.14 is translated:

"'Glory to God in heaven and on earth!
Peace to the men he favors!'"

The text of Dr. Hutton's study on another page, Philippians 1. 21, is: "For, as I see it, living means Christ and dying something even better."

Dr. Goodspeed is chairman of the Department of New Testament and Early Christian Literature in the University of Chicago, one of the foremost living authorities on ancient Greek MSS., a scholar and translator and author of widespread reputation and unquestioned competency.

He has followed the Greek text of Westcott and Hort, with a few divergencies noted in the Preface.

Mechanically the book is almost 100 per cent perfect.

The text is not interfered with by division into chapters and verses. Nor does Dr. Goodspeed intersperse historical introductions, captions or footnotes. The text is bare. Inconspicuous figures at the bottom of each page give the chapter and verse of the matter on that page.

It is edited according to current fashions: paragraphed like any narrative or essay, using quotation marks and other editorial devices.

A student should not need urging to get the best available helps to the understanding of the Bible, and above all, new translations. One new idea would repay the price of a book. But we could wish that a new translation such as this might find a large market among people who never look into the Bible. A copy of Goodspeed or Moffatt lying on the library table would interest any one who happened to dip into its pages, young or old.

REGARDING THE BIBLE.

The librarian at the **Newspaper Club of New York** says that the book most in demand among the members is the Bible.

Some day **the Gideons,** who see to it that there is a Bible in each hotel guest room, are going to fix it so that the man who makes the hotel rates has one, too.—"Buffalo Traveler."

Over 15,000,000 guests enter the doors of New York hotels every year. Enormous as this figure seems, more hotels and larger ones are needed to take care of the ever-increasing number of people who flock to the metropolis for business or pleasure. The Hotel Pennsylvania has over a million guests in a year.

The New York Bible Society is making a careful canvass of the city so as to place the Bible in the guest rooms of every hotel, large and small, and to provide Bibles for the reading rooms of all lodging houses.

Some will wish to help in this work!

Every year after Easter the Rev. A. Boyd Scott of Glasgow gives a course of "Spring Lectures" on Monday evenings on themes apart from those suited to Sundays. Last year the course took the form of **"Bible Recitations."** He simply read the Bible with no more notes than served to make intelligible the scheme of selection.

The subject-matter was grouped in these sections: (1) Battle Stories of the Bible; (2) Sea Stories in the Bible; (3) The Great Speeches in the Bible; (4) Dreams and Visions in the Bible; (5) Tales of the Palace; and (6) Love Stories in the Bible.

The response to the effort was very encouraging, a fact which may lead others to make the same experiment in the "reading of the Word."

In a year remarkable for many great discoveries through excavation of the secrets of the hidden past, the finding of **a Coptic translation of the Gospel of John** stands out as an event of supreme interest to students of the Bible. This discovery was one of many made at Qauel-Kebir by Mr. Guy Brunton and his colleagues of the British School of Archeology in Egypt.

We are told that the Gospel "is in the Akhmimic dialect of Middle Egyptian, and the style of writing is intermediate between that of the Vatican and Sinaitic codices, the oldest Greek versions known." The writing was done with much care upon book-leaves of papyrus. The form suggests it had been prepared for reading in church. It is not complete, but after it has been studied by experts it will be published without avoidable delay.

The Whole-Bible Sunday school lesson course devised by the Christian Fundamentals Association proposes an outline which covers the Old Testament in 78 lessons.

In this outline Old Testament history is divided into ten periods, and the principal persons, places, events, and doctrines are grouped under these ten periods in such a way that they can be easily memorized.

The report of the Lesson Committee says:

"In presenting this, we offer no criticism of other existing courses, but propose a course of consecutive, comprehensive, and conservative Bible study. And we recog-

nize that this course may properly be used in schools in which other courses also are used in different departments. We commend it as a suitable course for individual study by those who are not connected with a Sunday school."

A leaflet giving the list of lessons may be had from the Biola Book Room, Los Angeles, Cal., at 5 cents a copy.

A Dollar a Day for Reading the Bible.

TIMOTHY DOUGLASS.

A colporter was recommending the Bible to a man at the close of a meeting in a Western town. The man refused the book, saying he had had his fill when he was a boy. He told how his father had always made him read it Sunday afternoons, until he never wanted to see the inside of a Bible again. He declared that he would not pay five cents for the finest Bible ever published, and that he wouldn't read it for less than a dollar a day.

At that moment the evangelist, who had come up unobserved, spoke to the man, saying:

"Brother, I'll take your offer! Pick out the best Bible in stock, read a chapter that I suggest every day for the fourteen days that I shall be here, and when I go, you come back and I'll pay you one dollar for every day you have kept your agreement, and make you a present of the Bible besides."

The man could not gracefully decline, and so accepted the offer, picked out the finest Bible, took the list of Scripture passages to be read, and left.

He was not at the meeting the next night or the following night, and on the fourth day the colporter and the evangelist began to wonder what had become of this man. They kept on praying for him, though. The next night he was at the meeting. However, he managed to get away before any one could speak to him; and thus he came intermittently and always left before services were out, and in this way eluded the brethren who were trying to speak to him.

On the twelfth day they decided to call on him. As they came to his house, on a small farm a few miles from town, the farmer's wife greeted them, and when they inquired about her husband told them that she couldn't imagine what had come over him of late; that for days he had been spending hours in the barn; that he seemed so preoccupied and somehow changed that she would be very glad if they would find him and see if they could help him in some way.

They went to the barn, where they found him on his knees in prayer. Beside him on a feed-box lay the open Bible. He was praying his way into the kingdom of God. Thoroughly penitent, longing for the forgiveness of his sins, he had found his Saviour through the reading of the Word.

It is needless to say that the evangelist did not need to pay the one dollar per diem price agreed upon, nor would the farmer accept the Bible as a gift.—"Zion's Herald."

A Child's Grace.

Lord, bless this meat that we shall eat,
This bread that we shall break;
Make all our actions kind and sweet,
We ask, for Jesus' sake!

—Wilbur S. Nesbit in the
"Ladies' Home Journal."

STUDENT VOLUNTEER CONVENTION.

ROBERT P. WILDER.

Thirty-two years ago there was held at Cleveland, under the auspices of the Student Volunteer Movement for Foreign Missions, a gathering of students and professors from the United States and Canada. Since that time seven similar conventions have been held,—at Detroit in 1894, at Cleveland in 1898, at Toronto in 1902, at Nashville in 1906, at Rochester in 1910, at Kansas City in 1914, and at Des Moines in 1920. Their purpose has been to deepen loyalty to Christ and to enlist each generation of students in the intelligent and enthusiastic support of the foreign missionary enterprise. From these conventions have gone great tides of life to all parts of the world.

The ninth quadrennial convention of the Student Volunteer Movement is called to meet at Indianapolis on December 28, 1923 to January 1, 1924.

Briefly stated, some of the purposes of the approaching convention are:

To emphasize the solidarity of mankind and the interdependence of all nations and races;

To present Christ as the hope of the race, demonstrated by the transformations wrought in individual life and in the structure of society wherever he has been accepted and his principles have been courageously acted upon;

To give a clearer conception of the central verities of the Christian faith, and to arouse a deeper purpose for a vital Christian experience;

To present to students data concerning world conditions, and to help them consider the relations and obligations arising therefrom, for the sake of enabling them to follow more completely Christ and his way of life, and to make a more intelligent decision regarding their own life work;

To set forth the indispensable contribution which each race can make to our understanding of God and to the working out of his will among men, and to expose the unChristian character of the racial arrogance and intolerance prevalent among us;

To consider a loyalty to Christ and his church throughout the world which should transcend any national loyalties at variance with it;

To consider certain unChristian aspects of modern life which run through all nations. In doing this it will be frankly recognized that the United States and Canada are only relatively Christian inasmuch as large areas of their life and their international relationships are not yet fundamentally affected by the principles of Christ;

To recognize that an equal obligation rests upon every Christian to devote his whole strength to bringing in a Christian world order, and that the degree of loyalty to the cause of Christ is not dependent upon either the place or the kind of work in which one's life is spent;

To consider the obligation upon the churches of the United States and Canada to meet their responsibility in making Christ known to the world, and to consider the relations of Christian students thereto. This will involve a presentation of the policy and problems of the foreign missionary enterprise, its progressive adaptation to changing demands, the functions and the needs of the various mission boards, and the coöperative relations of missions and missionaries with the rising churches in foreign lands; of the spirit and qualifications required in the candidates for foreign service; of the total impact of the United States and Canada upon the world, since the efficacy of the Christian witness abroad is conditioned by the degree to which the principles of Christ are being embodied in our national and social life;

To provide opportunity for students to give expression to their spiritual purposes and convictions regarding the needs of the world in this generation and the ways in which these needs can best be met, with an initiative and a sense of responsibility similar to those which characterized the student founders of the Student Volunteer Movement.

While representation at the convention is confined to students, faculty representatives, foreign mission board secretaries, foreign missionaries and a limited number of workers among students, this information regarding the convention is brought to the attention of our constituency in order that they may be remembering the convention in prayer.

It is expected that over 5000 students and professors will be in attendance, and special emphasis is being placed on the type of students to be sent as delegates. Only those who have been positive factors in the Christian life of their campuses are expected as delegates.

Sacred Places in the Holy Land.

The movement to preserve the sacred places in the Holy Land which is being directed in this country by a committee under the joint chairmanship of Rev. Charles S. Macfarland, general secretary of the Federal Council of Churches of Christ in America and Bishop Manning of New York, was notably advanced by the recent visit to this country of Lt. Col. J. B. Barron, chairman of the Commission of Liquidation and Control of the Orthodox Patriarchate of Jerusalem under the British Mandatory Government of Palestine.

Colonel Barron's visit was made at the invitation of the American committee, and

This is the time of year to remember the half million lumberjacks in the woods, with no religious privileges except on the visits of sky-pilots with services and reading matter.

the purpose of his coming was to inform the committee as to the exact situation which prevails at the present time in Palestine in so far as it affects the Orthodox Patriarchate and the sacred shrines under its care.

Colonel Barron outlined briefly the history of the Orthodox Patriarchate of Jerusalem, pointing out especially its inestimable service to Christianity in preserving the sacred places against all kinds of aggression for centuries. He described the situation in which the patriarchate finds itself at present, and the causes which brought it about, showing how much of its debt was incurred in the defence of the sacred places through the necessity of distributing ransom money to Ottoman officials to keep the shrines from being violated.

Colonel Barron announced definitely that unless aid was forthcoming in the near future the Orthodox church would cease to exist. He pointed out that the failure of this church in Palestine meant its failure throughout the world. Because of the peculiarly sacred nature of the patriarch of Jerusalem and the shrines under his care, members of the Orthodox church look up to this see as the cornerstone of their faith. "If you would save the Orthodox church, you must save it in Palestine," said Colonel Barron.

A USE FOR NORTHFIELD CALENDARS.

To prove that the leaves are not dead when they drop from the calendar tree, I've been transplanting them in rows. And they're growing.

There's the "Prayer" row. It keeps beckoning to me, and I frequently turn that way. Strangely enough it has grown to be the most luxuriant plot in the garden,—so luxuriant that I had to set the leaves out in little beds by themselves which I labeled "Attitude," "Earnestness," "Intercession," "Neglected," etc.

The garden had to be enlarged almost daily to make rows for "Atonement," "Assurance," "Authority," "Bible Religion," and others, until you have to get on something of an eminence to take in all my garden.

And such fragrance arises as I take a morning walk there! Certain names that you see among the flower-beds suggest the current impression that death had gotten into my garden. "Don't you believe a word of it!" as Mr. Moody said concerning the report of his own death. Suggestions of a living Moody, Maltbie D. Babcock, Hudson Taylor, A. B. Simpson, perfume the whole atmosphere with odors like those of Sharon. "Yet Speaketh" would be a good name for some of those perfumes.

And the luscious fruits on all sides! What matters whether they grew on the Jowett tree, or one called S. D. Gordon, or another named Francis, Holden, Morgan, or the like? Was it not the selfsame Spirit that grew them?

And I can find my separate nosegays and fill my special baskets by referring to my latticed inclosure, right at the entrance of the garden. There they are all labeled and cross-indexed.

Not once or twice this very summer, when deprived of church privileges, out in "the open" in the Northwest have come the questions, "Where shall we observe the day?" and "Who shall speak to us there?" That cheap and shallow subterfuge for neglect, "The groves were God's first temples," may nevertheless be forced into service. We will go out there in the pines and will listen to his prophets of modern times on almost any subject you please.

"Aye, children; you select them!"

We are indebted to you, Northfield!

—T. R.

CURRENT THOUGHT.

Our minds learn far more quickly than our characters change, so that the social and political structure of the world has not kept pace with the growth of its knowledge. —Premier Baldwin.

"After the war," said an Italian writer, Signor Enrico Corradini, a few weeks ago, "a new fact arose in Europe, a terrible fact, and it was called Moscow; today another new fact has risen, and its name is Rome." Moscow is the home of the Red International, Rome is the home of the Black International, but in Rome, the final home of both, the Black will be murdered by the Red. Both these cities are the head-centers of two recent revolutions, as remarkable as any in the history of mankind. Both cities are in the throes of the creation of autocracies the most absolute and merciless the modern world has seen. Both cities are the cradles of international movements destined to meet in a final death-grapple. Both cities are cast by prophecy for rôles gigantic and sinister, only less so than Babylon and Jerusalem. Both cities are becoming embodiments of the Scarlet Beast.—Pastor D. M. Panton.

In your unregenerate fishing days, before you learned to fish properly with a fly, you may have resorted to bait. You will remember how those long, squirming angle-worms could vary their length. One of them might easily extend himself until he would measure six inches, and then suddenly at the prick of the sharp hook he could cuddle himself together until he was not more than two inches long. But there was no more worm in the elongated edition than there was in the worm of briefer compass. If the mother bird had been feeding her young, the nestful of birdlings would have derived just as much proteid from the condensed edition. And when we have learned **the high art of condensation,** so that an hour of talk may be compacted into twenty-five minutes without the loss of a single idea, the people will derive as much, and even more, spiritual proteid from our efforts as a result of the condensation.—Dean Charles R. Brown.

To train a generation to respect the law and to obey it is the task confronting the Christian church today. To build up sentiment for law enforcement is a difficult task. Prohibition as a theory brings deprivation to no one, but prohibition as a fact takes champagne from any who desire it. Constant pressure from rich and poor is brought to bear on lawmakers and the officers of the law. It is not easy for these men to stand in the face of strong influence and unpopular criticism. Those who are thirsty shout louder than those who desire no wine. The dry forces may not be called upon to out-shout the wet, but they are challenged to make firmness out-influence noise. It is the duty of every Christian to expect law enforcement, and to back all officials to the limit in their efforts to bring to justice those who break the law. There are enough Christian people to bring about and to maintain good conditions, but the danger is that good men and women will not speak and act, while thirsty men and women both shout and work. The Constitution is challenged. The churches must stand as a unit for law and order.—Dr. W. A. Morgan.

He who preaches to broken hearts, to tired lives, to disappointed hopes, preaches to all time.—Joseph Parker.

THE MISSION FIELD: AT HOME AND ABROAD.

In one Mohammedan village I asked how many had died of the relapsing fever.

One man said, "Eighty."

Another said, "No, about a hundred and fifty."

The first again said, "No, not more than eighty."

The second answered, "If you count them all, there were a hundred and fifty."

"Oh, of course," said the first, **"if you count the women and children!"**—Rev. H. J. Strickler.

In 1889 I sailed for Central China. My happiest years have been spent in back yards,—dirty, filthy yards,—preaching the gospel to little groups of women seated on benches about me. They would not invite me in because I was a foreign devil: to do so would be to invite the evil spirit to come into their houses. But they would bring a little bench out into the back yard to furnish me a seat. If they wanted to treat me courteously, they would bring me a cup of tea. There we tell them of the power of Jesus Christ to come into their lives, to lift them out of their **sin, sorrow, and shame,** and lead them into ways of righteousness.—Mrs. Shantz.

One of our Italian visitors said that in an Italian home the woman would not at first accept **a Gospel portion,** because her child was sick and she said, "If God were good my child would not be sick." The visitor, however, after a little conversation left the little book, and her husband when he came home began reading it aloud evenings.

The woman after a few days called for an Italian neighbor, and together they went to an Italian church, where another of our workers is the pastor. Later the two women took another, a third, to the church. Now ten children from these three homes are attending the Sunday school, and the mothers are in the church.

One Gospel portion left in the home was the beginning. Perhaps your gift provided the book!—From a report.

Rev. H. C. Velte of Saharanpur, Punjab, in submitting his 40th annual report to his mission board speaks of his deep and humble thankfulness to God with which he completes his **forty years of service.**

"I know of no greater privilege than that of being a missionary of the gospel of Jesus Christ. If the thought of this great privilege overwhelmed the apostle Paul, and he could write from his prison in Rome, 'Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ,' what shall I say who have been given this privilege for forty years in this wonderful land of India? Not only so, but through God's great goodness I am still allowed to continue in this great and blessed service."

Organized Sunday school work in Korea has taken a further step in efficiency by calling Rev. James K. Chung to be one of its secretaries.

Mr. Chung comes of a Korean Christian family. He took his college work in the Union Christian College, Korea, and his theological training in America, graduating from the Los Angeles Bible Institute and the San Francisco Theological Seminary, with two years of post-graduate work in Princeton Theological Seminary and Princeton University, holding the degree of M. Th. and M. A. from the two latter institutions, respectively. After a year of special preparation in Religious Education, Mr. Chung should be one of the best prepared of any of Korea's young men, both in general and for his particular work. He will go to Korea next year.

The World's S. S. Association is standing back of the Korea Association, and by suggestion and financial aid, made possible by generous friends, has helped in much of this advance.

As I was visiting the home of one of our Christians, some time ago, the good man said to me:

"Pastor, did you know that my father was **a seeker after eternal life?"**

"No," I said. "Tell me about him."

This was his story:

"My father was a scholar. He had tried Confucianism and Buddhism, but neither of these religions satisfied him. His heart was restless and sad. One day as he was walking along the road he picked

up a portion of a printed page bearing the words 'the only begotten Son of God,' and 'eternal life.' (It must have been a page torn from John's Gospel.)

"'Why,' he said to himself, 'this is what I want,—eternal life! Who is this Son of God who can give it to me?'

"He went round to his friends and to the scholars, but," said the Christian with tears in his eyes, "you had not yet come to Yencheng. He died without ever finding the only begotten Son of God, for there was no one to tell him."—Rev. C. N. Lack.

Cairo and its suburbs contain a population of over 800,000 people.

It is the largest city in Africa. Its influence in the Near East is yearly becoming more pervasive and powerful. It is the capital of Egypt, and the seat of its government. It is the center of Egypt's social life and learning and civilization. Its great Islamic university the Azhar, its scholars, its literature and daily press read to the confines of Arabdom, its wealth and political importance, are yearly acquiring greater power over men's minds.

Over 630,000 of the people of Cairo are Muslims. For their worship on Fridays they have over 400 mosques and praying places. But with all these places of worship only about half of the Muslims of Cairo can be accommodated during the hour of worship. Consequently much ignorance prevails.

The Muslim population of Cairo is nearly twice as large as that of Constantinople. It is larger than that of any city in the world, and is steadily growing in numbers.

The introduction of **manual training** into Chinese schools meets several difficulties.

Chinese artizans are already so skillful that mission schools can teach them nothing, and cannot compete with their products in the market. Only by introducing education and better tools and modern machinery can competition be met. This involves skillful teachers and expensive equipment.

Another obstacle is that Chinese tradition is opposed to a student or scholar doing any manual work. "We have had Chinese teachers who objected to rubbing the ink on the stone when they had some writing to do, and wished to call a servant to do it. All China is full of parasites who have a bare smattering of learning, not enough to enable them to get a position as teacher or secretary, but just enough to give them an excuse to live in idleness at the expense of relatives and friends. The scholar is the gentleman of China, and he must not besmirch his high standing by manual labor. However, if we keep the other departments of the school, and particularly the English, up to high standards, the prejudice against manual training will be gradually overcome."

The International Missionary Council is convinced that whatever changes or developments may take place in the field of general education, **Christian education** must always remain an integral part of the church's work.

Christian education emphasizes that full development not only of intellect, but also of will and of spirit which is necessary to a complete Christian life. It aims to train the faculties to serve the community, the state and the church through the home, industry, business or the professions. An education which is constantly striving to fulfil this Christian conception is ever needed.

Not only does it help to prepare the way for conversion, but without it the fullest Christian nurture of disciples is impossible. Pupils find in the truth of Christ as presented through it, both by word and life, his call to faith and service.

It is indispensable for the proper equipment of the teachers, preachers and leaders among the laity without whom the kingdom of God cannot be established.

Clearly, then, it is not to be set over against evangelism, but is to be regarded as evangelism in one of its truest manifestations. To be fully effective it should be in the hands of Christian men and women. Where education is not making all possible effort to reach this ideal, it is doubtful whether it is the business of missionary societies to help carry it on.—From a report.

An Indian's Prayer to Christ.

"The Epiphany," organ of the Oxford Mission, Calcutta, publishes the following prayer taken from the papers of the late Rev. P. C. Mazumdar, the great Brahmo Samaj leader.

"Lord Jesus, come to me! Come as thou didst promise to thy sorrowing faithful when the earth darkened around them! Come to me, Lord Jesus, in thy silent suffering and sweet resignation whilst I am so lonely in my pain among all men! I need thy patient faith, thy uncomplaining love, thy perfect confidence in the Father's care and love. I need thy strength, thy peace. Come to make a dwelling with me on the approaching desertion! Come to comfort me with thy graciousness, to make me thy own, and like thee! Lord Jesus, my whole soul reaches out to thee in my need! I have no rest: give me rest! I come to thee not as a man of . . . . , I search thee not as the center of a theology or a church. I know thou lovest me, and I know thou didst die for me. I know not what thou art, but I love thee! I know not what thou wert. I know thou hast redeemed me. At thy side I am God's son, God's image, God's redeemed. Let me possess the treasure of thy humanity: now in the insignificance and poverty of my soul let me possess thee, and be at repose!"

Preaching Christ to Indians.

In our attempt in Mysore to show that Jesus is the Saviour for whom India waits, we have remembered some of the great types of Indian religious experience, and have sought to lead the people to draw the conclusion for themselves that he fulfils every type.

For example, he is the supreme sādhu, possessing every one of the six marks of the Indian sādhu,—quietness, peace, forbearance, and the rest (shānti, samādhāna, shama, dama, titiksha, uparati). "When he was reviled he reviled not again; when he suffered he threatened not."

Again, he is the guru, manifesting supremely the four characteristic Indian marks of the authority of the teacher,—adhīti, that he should know his subject; bōdhe, that he should be able to teach it; sādhana, that he should live as he has taught; and prachāra, that he should be able to make his teaching universal and worldwide. How perfectly Christ fulfils this Indian anticipation of the paramaguru, the jagadguru, the supreme world-teacher!

Then he is the maharshi, or great seer, living on earth, but with treasure and heart hid in heaven, surrounded by the many and the phenomenal, but absorbed in the one and the real, enduring as seeing the invisible, the seer supreme.

And in the world of men and things Jesus is dharmarāja, king of truth, dying rather than make compromise with evil.

Small wonder that when the facts of the life of Jesus are preached to Indians thus the confession invariably follows:

"If we could see a sādhu, a guru, a rishi, a king of truth like this, it would be just as though we had seen God!"—Rev. W. E. Tomlinson in "East and West."

Advertising in the Philippines.

The Filipino young people are at the "catalog stage." They scan the papers eagerly, especially the weeklies carrying United States advertisements, looking for ads that offer catalogs or samples free. This is not done with a view to purchase, as many of these students have barely enough to live upon, but for the joy of receiving mail, particularly from a foreign country. We have taken advantage of this eagerness for mail on the part of the young Filipinos, and for the past year have been advertising in the Manila periodicals. True we have not made large sales, but the results have warranted the expenditure, for thousands of students and other English-speaking Filipinos have written for catalogs, and with each catalog has gone printed matter on the Bible, telling what it is and what men say about it. For, strange as it may seem, in this country the Bible is almost an unknown book. To be sure, certain Old Testament stories were taught here and there in purely Spanish centers, but these were known by the titles of the stories, as "Joseph," "Joshua," etc. They were considered sacred stories, but not as a part of the whole Bible.

Not only have the young people living in the islands written from north, south, east and west, but from other countries also inquiries have come. One young Filipino living in Indo-China received our catalog and sent his peso, for which we sent him a Bible in his native dialect. We have received letters from Hawaii, and also from the United States. Not long ago there came

a request for a catalog from Chicago. We sent it with the usual printed matter of educational and spiritual value. By return mail we received an order, accompanied by the money and postage fees, for Bibles in three Philippine dialects and in Spanish and English.

Does it pay to advertise? It does in the Philippine Islands. It is not possible to estimate the spiritual results of sending these catalogs in response to inquiries. The good we can do is only limited by the amount we are able to invest in this phase of our work.—Rev. G. B. Cameron, secretary of the American Bible Society Philippine Agency.

Looking Forward in the Near East.

For a long time Turkish atrocity, famine and disease have occupied our attention. Now we begin to turn our minds to other interests more closely concerning the individual child and his future as a unit in society,—his physical, mental, moral and religious training. The children are no longer in an atmosphere where their training is a thing least wanted by those in governmental authority. They no longer are in fear of their lives. We no longer see our employees dragged off for deportation or possible execution. We no longer feel that our charges are hated. There is no longer that feeling that our attempts to develop the children are matters of suspicion. Our honest efforts to cooperate in the development of these children are no longer things despised. What a Near East RELIEF for us American workers!

Instead, a people not yet able to assume complete responsibility for these little ones on top of the great refugee problem that is theirs, smile their approval on generous America as she helps them in making good citizens out of this mass of homeless, parentless, helpless, loveable children. With these little ones as leaven, who can say how much America's efforts for peace and good-will—strangers here where hate has been rooted for centuries,—may succeed? Much reason as they have for hate,—these little ones, many of whom saw their parents slaughtered,—yet the future indulgence in that passion will only keep a vicious circle in motion, a circle from which justice retires in confusion. The time to sow is here. The soil is rich and deep, and the harvest will be bountiful from whatever seeds most intensively cultivated. Seeds of kindness, mercy and justice from America may crowd out the weeds of hate, and the training of these little ones become a real bit of constructive charity after all these years of "only saving lives." (A sigh of relief in the Near East on the part of some American workers!) I sincerely hope efforts to do a real bit of constructive charity will not cease now that the rough part of the road has been covered. These are days of real constructive work. Let the disappointments of the past remain buried in the background while the joys of the present inspire us to greater endeavor, and keep up a job not yet finished!—Byron M. Noone.

Newspaper Evangelism in Japan.

A report of the valuable evangelistic effort initiated by Dr. Pieters in the newspapers of Japan comes from Rev. F. W. Rowlands, who is now carrying it on.

In four months no fewer than 2324 fresh applications were received. This means that during that period he had the privilege of presenting the gospel individually to 2324 people, and that at their own request: an average of over 500 per month.

Mr. Rowlands has been immensely struck by the spirit of inquiry which this work is bringing to light, especially in country districts. Almost every day's mail brings responses of this kind to the advertisements:

"I have long wanted to know about Christianity, but being in this out-of-the-way place had no one to guide me. I was delighted when I read your advertisement."

Many of the appeals for help are pathetic: here are a few.

"I am feeling the loneliness of human life, and think that Christ might fill the gap."

"I am wandering in the wilderness and weary. Please lead me in the right way."

"I am feeling very sad because of the death of my brother. Please help me to get near to God."

"I am an artizan, without any joy or hope in life. My life is meaningless, more like that of a worm than a man. I think

A Sewing Class in a Cairo Girls' School.

that perhaps through Christ I might escape from this condition, but do not know how to pray or do anything. Please help me."

"Thanks for your teaching in the newspapers. I have realized how great a sinner I am. Please teach me how my sins can be blotted out."

"Hitherto my efforts to escape from my sins have been fruitless. Please teach me about a saviour."

"Looking back on my past life I find it full of falsehood. Knowing good, I have done wrong. I want to begin a new life. There is no church here, but I saw your advertisement and beg for your help."

"I have lost all trust in every one. All seem selfish and heartless. For me the world is utterly miserable. I have wondered if suicide were the only way out. I am drifting like a boat without oars. Yesterday I heard an old grey-headed man preaching in the street of the love of God, and was greatly impressed. Is it possible that one so cold and hopeless as myself can be saved?"

Christmas at Gadoli.

"Order mangta, Miss Sahiba," came the voice of the "khansama." Wouldn't you too think it maddening to have that perfectly commonplace task interfere with your opening of the mysterious Christmas parcels?

Well, of course the order was given. I fear it was not given much thought,—for who would not rather undo packages than give a stupid menu for the next day?

Because of school closing for the annual two months' vacation, we had to have our Christmas program several days before the holidays, so that when the 19th of December dawned there was the usual expectant thrill in the air, without which it would not be Christmas at all.

At twelve o'clock the big bell was rung, and in the girls filed,—eyes as big as saucers, for there was the Christmas tree, and below it in suspicious-looking bags were the gifts which had come from America. Somehow, in spite of all the wigglings and whispers we managed to get through a song or two,—"Holy Night, Silent Night" and "Joy to the World,"—after which Mrs. Gill read the Scripture lesson and led in prayer. Then came the moment when the gifts were to be distributed, and such excitement as there was!

First of all came the little folks, to be sure, and I wish you could have seen their happy, happy faces as they saw those lovely dolls come forth. Why even the boys actually cried because they too wanted a doll,—but of course they received little toy dogs instead. For the little folks there were also the nicest picture books and Crayolas. Then for the bigger girls came honest and truly American pencils—with erasers on!—and the nicest tablets, mirrors, scissors, soap, and pretty cretonne bags. Do you wonder that the girls simply beamed over their Christmas?

For each of the teachers there was a dainty bag for their sewing or crocheting, —they are always doing some handwork, —and a ball of crochet cotton with a

crochet hook, a small book, pencil and bar of soap.

After the program the children all marched out, and the distribution of "goodies" began. To each child was given an orange and some little Hindustani candies called "luddus," after which the last hurried preparations for home-going were made, and Christmas was over again!

It was a happy time, indeed, and especially so for these little children into whose lives there comes such a wee bit of sunshine. Would that we might bring to their hearts more and more the spirit of the real Christmas!—E. R. J., North India Conference.

Christ and India.

SADHU SUNDAR SINGH.

After having met many classes of people all over India, belonging to many castes and creeds, I have arrived at the following conclusion:

Spiritual India, although quite unconsciously, is preparing to accept Christ as her Saviour. For centuries there has been a seeking for the satisfaction of a deep spiritual thirst, and gradually Christ is being revealed to meet this need; or, in other words, I might say that the seekers after truth are being led by the stars of their religion to the Light of the world. When they find him, then they, like the wise men from the East, will present their gold, frankincense and myrrh,—heart, soul and body; all they possess will be laid down as an offering at his feet.

I am sorry to see the carelessness of indifferent and nominal Christians. Their attitude, when compared with the seeker after truth, resembles that of the Jews and the wise men from the East. Christ came to his own people, and they not only rejected the Lord of life, but crucified him. The wise men, after their long and tedious journey, came to him, and he satisfied their longing souls.

Many indifferent and ignorant Christians reject and crucify Christ, but non-Christians from all directions are seeking him in many different ways, and are finding him who alone can satisfy. Yet among these seekers there are some like the wise men, who, having found and paid him homage, disappear. They saw him only as a child: they did not stay to be taught by him, they failed to see his mighty works, they did not follow him to the cross, and could not see his glorious resurrection. Consequently they have no message for the world.

This condition is not confined alone to India. I have been asked very often, What is the spiritual condition in this or that country? My reply is that I find all kinds of people in every country, for there is no society in the world composed entirely of saints, nor any whose associates are all infidels.

Christ can meet the worldwide need. The proof of Christ being a universal Saviour is found not only in a few texts in the Word of God, but in many transformed lives throughout the world. One of my greatest discoveries, in traveling through the five continents, is that people, although of many different customs and creeds, temperaments and tongues, are all equally and fully satisfied in him. Human nature is the same the world over, and the only One who can satisfy is also universal and unchanging,—Jesus Christ, the same yesterday, today and forever.

It is our duty as Christians so to cooperate with our fellow citizens that salvation through Christ may permeate every walk of life. We cannot bring others to our universal Saviour by being separate from our neighbors. Our non-coöperation is not against the English, Americans, or Indians, but against evildoers, irrespective of their nationality. May we strive with one spirit to extend the kingdom of Christ in India, so that his will may be done on earth, as it is done in heaven!—"Christian Patriot."

THE EARTHQUAKE IN JAPAN.

At this late date it is not necessary for us to try to convey any detailed estimate of the loss of life and property sustained by the missionary agencies in Japan and by the native church. Each of the boards and other Christian organizations have published their reports.

Everybody saw that it was a grand opportunity for America to show its real spirit as a friendly neighbor, and the response in material assistance was immediate and most generous.

The Christian church had the added ap-

peal to help their fellow believers, and here too the prompt response was large and courageous.

Of the many overwhelming aspects of the calamity none seems more serious than the loss sustained by the American Bible Society.

It is a startling fact that Yokohama produced and sent out annually for missionary circulation more copies of the Christian Scriptures than any other city in the world. The Fukuin Printing Company, from which these Scriptures went forth by the millions not alone to all parts of the Island Empire, but also to China, Philippine Islands, Siam and all parts of the Far East, was a total wreck. The director and the entire operating force of 700 to 1000 persons were killed.

Shortly before the earthquake the American Bible Society received word from its representative in Japan that the circulation for the first three months of the year was practically as large as the first six months of the preceding year. It is his judgment that there was a great awakening of interest in spiritual things, and a remarkable turning to moral and religious literature, which brought about a wonderful opportunity for broadcasting the Christian Scriptures.

The entire stock of Bibles in the depositories both in Tokyo and Yokohama, and the Bibles in the homes of these two cities and the whole stricken area, are gone. The people are entirely without copies of the Bible or the New Testament, or even smaller portions.

The American Bible Society has sole responsibility for this part of Japan. To meet the immediate emergency the society promptly arranged to produce at once on presses running night and day half a million copies of the Gospels in Japanese, reproduced by photography from books in hand at the Bible House in New York. It also arranged for a shipment by fastest possible method of hundreds of thousands of copies of the Gospels in English, which are extensively sold in the schools of Japan. It cabled to its agencies on the Pacific Coast, in China and in the Philippines to forward at once all available copies of Japanese Scriptures.

If the plates in Yokohama have been destroyed, as there is every reason to believe, it is estimated that at least $300,000 will be required to rehabilitate the work.

The losses of the Bible Society by the earthquake have not been confined to Japan alone. Many of the books used in China in many dialects were printed on the presses in Yokohama. The Scriptures for the Philippine Islands in ten dialects, as well as in a number of languages used in Siam, were also printed in Yokohama.

When the losses are more definitely known, the American Bible Society will send forth an appeal to the Christian people of America to help in the rehabilitation of these physical losses which supply the spiritual needs of hundreds of millions of people.

THE MOSLEM WORLD.

Of available sources of reliable information regarding the contact of Christianity with Mohammedanism, none is more valuable than the quarterly magazine "The Moslem World," (156 Fifth Avenue, New York City), edited by Dr. S. M. Zwemer, with a corps of expert associate editors in different lands. Every issue contains articles dealing with missionary effort and outlook, the history and beliefs of Islam, and currents in present conditions in Moslem lands. In addition to the leading articles there are always "Notes on Current Topics," "Book Reviews," and "Survey of Periodicals," all devoted strictly to Mohammedanism. The magazine is thus unique among American publications, and should be upon every library table and in the hands of every student and observer of Islam.

From the current (October) issue we quote on another page from Dr. Zwemer's "The Crown Rights of Christ." This gives sufficient indication of the spirit of patience and control, inspired by assurance of the ultimate triumph of our Lord, which animates workers in the Moslem field.

In discussing "The Future of Missions in Turkey" Dr. Samuel Anderson advocates a decisive policy of withdrawal of the work of the American Board from Turkey in view of the pronounced hostility of Angora and the crippling effect of their policy: before this is in print Christianity may be driven out anyhow. He would demand full

compensation for the breach of treaty contracts, and would fling the whole strength of the American Board missionaries into aggressive work among the refugees in Greece and elsewhere, and in Persia, and in Central Africa, where the Moslem advance southward might thus be halted. An editorial note appended to this article, however, written by a former missionary, resists the idea of withdrawal from Turkey, where, he says, Christian effort has many friends among Turks, and where some educational and hospital work is still maintained with greater success than ever among Turks themselves, and with prospects of recovery when the rulers see the folly of their present extreme policies. He also thinks the Presbyterian Board would rather have a free hand in Persia.

The Congregational National Council decided at its meeting in October to maintain the work of the American Board in Turkey.

Dr. S. Ralph Harlow writes: "Perhaps the greatest single opportunity on a large scale to train and enthuse an adequate Christian leadership in the Near East challenges us today in the thousands and hundreds of thousands of orphans,—children of the martyrs,—now in the great refugee centers. Oh that we may enter into this opportunity!"

Alongside this, thinks Dr. Harlow, is the other great opportunity of interpreting Jesus Christ to the Greek peoples, who gave us the Gospels in their tongue and furnished many of the early converts to the faith.

PROGRESS IN KOREA.

A report of the Methodist Episcopal mission in Pyeng Yang, Korea, by the Rev. John Z. Moore, D. D., gives encouraging news of progress in that field which is typical of many other parts.

Pyeng Yang is a growing city of 80,000 people. A high school has recently been erected there out of Centenary funds. The churches are full, and the schools overflowing. The high school with 450 boys turned away over 500.

The Koreans are making great advances in self-support, and that is one hope of a way out of the difficulties created by expanding work and increased costs. On the Pyeng Yang District there are now 103 M. E. churches and some 11,000 Christians, as well as some 300,000 who belong to the Christian constituency. These churches are cared for by 30 pastors. The salary of these preachers amounts to 16,000 yen per year ($8000). Eighty-five per cent of this is given by the Koreans, and only 15% by the mission. "On the district we now have 52 primary day schools, with about 5000 pupils. The total budget per year is 30,000 yen, 85% of this also is given by the parents and churches, and the balance largely comes from special gifts. The total budget of the High School is now 28,000 yen per year, half of which is given by the mission. Last year the total contribution of the Pyeng Yang District was 112,000 yen. This is about ten yen per church attendant. It is more than the total appropriation by the Board of Foreign Missions to all Korea five years ago.

"And yet with all this giving there are unnumbered needs that the Korean simply does not have the money to meet. When the new year in the High School was opened we received about one in six who applied. Why? Because of the lack of schools in Korea. How would you like to have your boy one of the five who could not go to school? Then there are many bright boys eager for an education, but desperately poor. One of the best ways to spend mission money is to help these Christian boys. When it comes to the larger needs, such as high schools, hospitals and the larger churches, it will be a long time before the Koreans can handle these unaided. Even in the village church buildings a gift of $100 to $1000 is often the best investment that can be made. It helps to put in a plant that leads to a self-supporting and permanent organization.

"Even the telling of the endless needs becomes a burden. Sometimes the attempt to meet them, or at least to keep up the courage of the people where the need cannot be met, seems all but unbearable. And yet it is a joy to be where the people are so hungry and eager, and where the gifts we do get will go so far. The people are eager and awake, and going forward as never before. If we can only throw ourselves in NOW on the side of the kingdom they will go the right way. There never

has been a time when effort put forth in the name of the Lord would bring such sure results as today."

The Korean church has undertaken work among the thousands of Koreans who have migrated to Manchuria during the past few years. "We now have six workers there, including one of the best of my former pastors. This work is under the direction of the Pyeng Yang District.

"Encouraging incidents brighten the days.

"Some time ago an American gentleman, a great traveler and a great friend and helper of missions, came to Pyeng Yang. He visited our Pyeng Yang Boy's school, with its over 1000 pupils. He observed we had no room where they could all assemble for prayers. In fact, we have prayers with the boys, teachers and all, standing out of doors on the tennis court. This friend saw the great need for a chapel and student building. It will cost $20,000. This friend suggested and started this plan. He gave me a check for $100, and said he would give the last $100 when we had secured 200 such gifts. This is part of the unrealized Centenary plan. I am told this friend is the man who started the 'I Will Maintain Fund' by suggesting it to Dr. North. That fund was a great success: shall our building fail?

"God sends his gifts at the right time. A few days ago the chief steward of the Sixth Church here in Pyeng Yang came to me. This is our youngest church in the city, and is in a poor section, but has an attendance of 300. His plea was for ten yen a month to help with the salary of the fine theological student who is now pastor. The salary is 45 yen per month, but they could only give 35. I had no money, but listening to the story of sacrifice the church was making to secure this pastor I finally gave in and promised him the money for six months. He had not been gone an hour when the American mail arrived, and in it a check for $30 for just such work. And this was exactly the amount I had promised! It pays to go by faith, and not by sight."

An Extraordinary Sale of Soap.

Steps are to be taken against the postmistress here, who, like many others in these interior towns, has been holding back and destroying evangelical literature to prevent our propaganda. But even this has turned out for good under the blessing of God, as the following incident will show.

She has a small store, and was using up packets of "La Estrella de la Mañana," the splendid organ of the Scandinavian Alliance Mission, to wrap up soap and other articles. Thus it happened that a farmer named Manuel Betancourt came in some 15 miles to make some purchases, and on returning home found his soap wrapped in one of these papers. The matter interested him so much that he returned several times and purchased the soap, in small separate packets, so that he might have more of the paper to read. Through the reading of this he learned about the Bible, secured a copy, and as a result was converted about a year ago.

His conversion has been so radical as to cause no little stir in the vicinity, and already as a result of his propaganda several others have become interested in the gospel, and one or two saved. It was a very real pleasure to spend about two hours in the home of this man, celebrating a short service there, and witnessing his firm confidence in the Lord.—"The Latin America Evangelist."

A Traveler's Prayer.

Lord God omnipotent, who reignest in the heavens and on the earth, we implore thy guidance and protection for all our journeyings! Against all perils be thou our strong defence, and in far regions be thou our faithful friend! Keep us in health and heart! Prosper the ends of our adventure, and make the way of our going and of our returning both safe and happy! And so direct the steps of all thy pilgrims through this world that we shall finally arrive in the better country, even the heavenly, with Jesus Christ our Lord! Amen.

Stamp out Tuberculosis with Christmas Seals

CHIMES OF BETHLEHEM.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counseller, the mighty God, the everlasting Father, the Prince of peace. Isaiah 9. 6.

Celestial chimes of Bethlehem,
Ring out your sacred notes again,
The peals that twice a thousand years
Have thrilled the listening souls of men!
Far your impartial music fling
From Orient to Occident:
In toiler's cot, o'er seaman's deck,
Through halls of prince and president!

"A Child."

Angelic chimes of Bethlehem,
That came where shepherds watched by night
With tidings of such vast import
That midnight blushed with living light:
"For unto us a child is born,"
And all the worlds are looking on,
Amazed to see in human form
The Father's co-eternal Son!

"A Son."

Redemption chimes of Bethlehem,—
"For unto us a son is given!"
With hands which red inscriptions bore,
He linked the severed earth and heaven.
The Son of man, the Son of God,
One personality sublime;
The glory of eternity;
The most momentous birth of time!

"The Government."

Imperial chimes of Bethlehem!
The reign of Christ, the world forgets,
Is rising from the wrecks amidst
The crash of falling coronets.
With power and all authority,
Sealing the tyrants' doom he comes:
A word shall still the trumpet's call,
A gesture hush the rolling drums!

"Wonderful."

Wonderful chimes of Bethlehem!
For all the poet's golden dreams,
The singer's most exalted songs,
Or canvas rich with roseate gleams,
The mighty temple's storied lights,
Or breathing marble's subtle spell,
His name and nature Wonderful
Are all inadequate to tell!

"Counsellor."

The warning chimes of Bethlehem,
The deep and solemn undertone,
That throbbing like the heart of God
Unfailing warns the lost and lone!
And with divine solicitude
To all in dire perplexity
Infinite wisdom gently speaks:
I counsel thee! I counsel thee!

"The Mighty God."

Majestic chimes of Bethlehem,
Proclaim with no uncertain sound
That veiled in human lineaments
Incarnate deity is found!
The mighty God! Creation's Lord!
Though dwelling in the form we see,
The Christ-child born in Bethlehem
Was never less than deity.

"The Everlasting Father."

The festal chimes of Bethlehem,
With peals ecstatic how they ring
The welcome of the Father's voice,
The royal banquet of the King!
And through the sounding courts of heaven,
God's wonder-work of gold and gem,
The sweetest music that awakes
Will be the chimes of Bethlehem!

"The Prince of Peace."

Triumphant chimes of Bethlehem!
The victory of the Prince of peace
Shall echo through the universe
In thrilling tones that never cease;
And through the scarred and bleeding lands,
Where myriad crosses mark the dead,
Earth shall rejoice and blossom forth
The lily and the rose instead!

Immortal chimes of Bethlehem,
Your mighty melody moves on,
Not stilled by the eternal years,
Nor lost in any horizon!
Immortal as the Christ himself,
You circle round the stars of night,
And in the highest heaven of heavens
Your deathless numbers reach their height!

Edwin Botham.

THE CROWN RIGHTS OF CHRIST.

Rev. S. M. Zwemer, D. D.

Islam is not a challenge to our faith alone, nor a rebuke and reproach to the Christian church apart from her Head. Jesus Christ is king eternal and immortal. Although invisible, save to the eye of faith, he is really present everywhere and at every moment on this battlefield of the ages. His crown rights were obtained at such tremendous cost that he cannot be indifferent when they are invaded. The Near East is nearer to him than it is to any of us. Was not Jesus born in Bethlehem? Was not Palestine purchased by his tears and agony and blood? Did not Egypt give him a place of refuge in earliest infancy? Does he not yearn to be the refuge of the little children of Egypt today? Syria, Arabia, Asia Minor and the islands of Greece were among the earliest lands that yielded to his royal conquest when he sent out his ambassadors of peace with no weapon but love and no wealth save sacrificial devotion. When a cloud took him away from human sight, his last view of the earth swept the whole horizon of what we now call the Near East; and when this same Jesus shall come, in like manner as the disciples saw him go into heaven, he will claim these crown lands first of all for his possession. Today we see his followers driven out in exile, or tortured, not accepting deliverance; the blood of many martyrs spilled; the great work of the past century of Christian missions well nigh blotted out, when only a few years ago it seemed to be permanently established.

These very crown lands of Christ are the center of every prophetic vision and all the missionary promises of the Old Testament. Ask David or Isaiah to whom these lands belong, and the answer is, to Christ. "He shall have dominion from sea to sea, and from the river to the ends of the earth." "All the flocks of Kedar shall be gathered unto him." "The kings of Seba and Sheba shall offer gifts, and he shall glorify the house of his glory."

Jesus Christ has crown jewels as well as crown rights throughout the whole Near East. His many hidden disciples, now like pearls concealed in the dark depths or like diamonds in the deep mine, some day will reflect each the glory of the king and shine forever in his diadem. The little children of the world of Islam, too, are his own jewels. He died for them and desires to live in them, their hope, their joy, their glory. Who can think of such a vast multitude—over ninety millions of them under fourteen years of age,—without compassion? Who can doubt that this rising generation of Mohammedans facing a new day and a new world should belong to the empire of our Lord, and that we therefore are in duty bound to carry to each of them the knowledge of this great inheritance and this heavenly citizenship, a free gift through faith and repentance to all who acknowledge Christ's crown rights?—"The Moslem World."

The Unreasonableness of Denying the Deity of Christ.

1. If Jesus was not divine, then we are forced to the unthinkable conclusion that the falsest book ever written has been the mightiest force for good in all the world's history.

2. If Jesus was not divine, then we are forced to the unthinkable conclusion that God used a blasphemous impostor to give the world its highest conceptions of God and righteousness.

3. If Jesus was not divine, then we are forced to the unthinkable conclusion that the Christian experience of the centuries must be rejected as empty delusion.

If Jesus was not divine, then one of two conclusions is inevitable. Either (1) God has permitted the supreme lie of history to draw the world to himself and to nurture the highest type of goodness: but this is as absurd as to say that men are nourished by deadly poison; or (2) our ideas of God and goodness are directly opposed to fact. This would be to enthrone vice and encourage devil-worship.

If we cannot subscribe to either of these two conclusions, then we must take another premise and confess that the Bible and Christian experience are true, and that Jesus Christ is indeed the only begotten Son of God.—"Bibliotheca Sacra."

"SIRS, WE WOULD SEE JESUS!"

Dr. A. B. Bruce, the eminent Scotch theologian, one day when speaking to a congregation unaccustomed to ejaculation in church, evoked a chorus of Amens by his passionate declaration:

"If God be like Jesus, the world has cause to be glad!"

That surely is the meaning of the incarnation, the central doctrine of Christianity. Our Lord came not so much to reveal that he was like God as that God was like himself. God eternally is what Jesus was in the days of his flesh.

This is the good news about God that the world needs to know. The cry of men —sometimes articulate, more often inarticulate,—is still, "Oh that I knew where I might find him!" But it is not "just any sort of a god" that they want, and if God were what some people have declared him to be they might with reason prefer to be atheists. A god to be reached at the farther end of a chain of phenomenal antecedents and consequents might satiate intellectual curiosity, but could not satisfy the craving of the human heart. To be assured of God's existence may mean little or much to us: what we really want to know is whether God is good.

The life and character of Christ attract and win us, but what of God? The problem of today is not the relatively simple one of the deity of Christ: the question of questions is as to the Christlikeness of God. And upon this the gospel speaks with no uncertain sound. God is no impassive, impassible force or being; no "veiled power"; no "willer masked and dumb"; no "shadow called God"; no "infinite and eternal energy." Christianity declares the ultimate truth of the universe to be that at the center of things there is a heart of compassion and love, the same heart that expressed itself by the graveside of Lazarus and upon the cross of Calvary, the heart of the eternal Good Samaritan, the heart of a God who in his omnipotence of atoning love lives in the perpetual giving of himself. In other words, God is Jesus everywhere and at all times.

The inevitable corollary of this stupendous assertion is that Jesus must be made known in order that the world may understand the heart of God. That after all these centuries he should not be known by every man of every race, and that in many quarters where he is partially known he should be misunderstood,—this surely is the tragedy of tragedies! If today our religion is not the power in the world that it should be, is it not due in large measure to the fact that in our absorption in isms we have failed to make him vivid to the eyes of men? Too much in the past has he been veiled and hidden in the doctrinal and ecclesiastical systems that have grown up round his name. If Christianity is to renew the glowing vitality of its golden age, it can only be by a return to the Christ of the Gospels.

A French Roman Catholic writer declares after a long and patient investigation, "The Christ is almost unknown among our people."

An Italian Roman Catholic journal recently said much the same about Italians.

The inquiry into the religion of the British Army brought out the sorrowful fact, "Of Jesus Christ as a living personality . . . . they know next to nothing at all."

Why is Israel still unconquered by the faith of Christ? Because, the experts tell us, through the long black centuries the great mass of the people never beheld the true lineaments of the Son of God.

Why is it that Christian missions have made such halting progress among Moslems? Those who know say, "The one tragic consideration is that Islam throughout its history has never been allowed to see the authentic face of Jesus Christ." It is a bitter reflection that if Mohammed had but known the real Christ, the name of another Christian prophet might have been added to the roll, and there would have been no Islam as history knows it.

Jesus Christ is a knowable person, the most knowable. We may know him better today, perhaps, than any age since the time of the apostles could know him. And when, by the illumination of the divine Spirit, men come to know him, they repeat the experience of the first disciples. When our Lord called those men he did not invite them to seek an apprehension of God; he simply invited them to follow him.

Then as they lived with him day by day God dawned upon them as a living reality. When they looked upon Jesus they became aware of a divine presence. When they thought of God it was the image of Jesus that rose before them, until they could not distinguish in their minds between God and Jesus. Like the early Christians to whom St. Peter wrote, they were believers in God through him. And their experience may be repeated wherever men come to know Jesus.

Here then issues a practical question of the first magnitude: How bring the authentic Christ to the knowledge of men?

One way is surely to induce them to study the New Testament, for we all have to go back to the New Testament if we want to know Jesus Christ. He is, it is true, more than a figure in history, but he is a figure in history. Our faith is founded upon facts that are to be clearly apprehended, and the New Testament, it has been well said, stands for one great fact, the fact of Christ. To know his heart and mind we must have recourse to the only authentic record of him that we possess. Through that book men even now come to know Jesus Christ with saving knowledge. Like that great Christian, Sadhu Sundar Singh, they can say:

"I knew Jesus Christ through the Bible."

Through the Bible to Jesus Christ, through Jesus Christ to God, these are steps in the pilgrim's progress.

We lift up our hearts in thanksgiving when we think of the men of all Christian denominations who are faithfully proclaiming Jesus in many tongues and distributing the written Gospel to those who can read. But there is yet more to be said. There are epistles more easily read and known of all men than even the Bible when it is translated into the vulgar tongue. It is when a Christian man is equipped with the twofold translation—with the Bible translated into the speech of his people and with the Bible translated into his daily life,—that he is irresistible.

The true saint, now as ever, is the man who makes it easier for others to believe in God because he is as a Christ to them. It has recently been said about a certain Indian that the very boys and girls of India think of Jesus Christ when they speak of him. His selflessness, his compassion for the outcaste and depressed, his courageous refusal to compromise with expediency, made the personality of the Master credible and actual to their minds. Is not that something we would all wish to be truly said of ourselves? Is it not our shame that we are so unlike him?

Men rightly expect to see Jesus in his followers. A Brahmin lawyer said to an English visitor:

"There have been Mohammedans in India for a thousand years, but you never hear a Hindu say, 'I wish you were more like the Prophet.' We have only known of Christianity for a quarter of that time, but there is no educated Hindu who would not say to any Christian, 'I wish you were more like Jesus Christ.'"

Not India alone spoke in the tones of that Brahmin. The whole world says:

"Sirs, we would see Jesus—in God and in Christians!"—E. W. S. in "The Bible in the World."

ASPECTS OF CHRIST'S MINISTRY.*

III. JESUS IN HIS CENTRAL MESSAGE.

Rev. James Reid.

Every religion stands or falls by its doctrine of God. Some people think that all that is necessary is to believe in God, but it tells us nothing to tell us that a man believes in God. Every one more or less has in his mind a germ of belief in God. You can see that belief cropping out even in superstition. Take the common superstitions that affect irreligious men today, and you will see in them the revenge of the man's own nature for the neglect of the truth of God.

The great question is, What kind of a God do we believe in? God helps us not magically, or independently of our minds.

* Northfield General Conference, August 1923.

He helps us through our thought of him. The best elements in our life, the things which in their unfolding of spirit and character are the flower of our personality, are a response to a true thought of God, the thought that was in Jesus.

There are people today antagonistic to religion because the thought of God with which they are presented in the churches is one which outrages their own conscience and human feeling. "God was in Christ reconciling the world to himself." Part of that reconciliation is to reveal the truth and scatter the mists of ignorance and falsehood which hide the glory of God.

Take the problem of suffering: why God permits the world to suffer. It is really a problem that vexes us because of the want of a true thought of God.

The same is true of many of our perplexities about prayer. What strange thoughts of God people have! Men are still busy making God in their own image, thinking that he is such a one as themselves. They imagine that he is a potentate before whose austerity we must tremble lest we should incur his wrath, and so we entreat his favor by the magic of prayer or religious service. The root of this idea is that people value power and position as the chief things of life, and so make a god in their own likeness.

The true thought of God will answer many of our questions, but it will do an even greater thing: it will prevent our asking certain questions. If we see God in Jesus there are questions about him that we will never ask, questions which imply a doubt or cast some stigma, questions which our very sense of honor and trust will not allow to enter our minds.

Jesus came to give men a new thought of God, and so to restore their confidence in God. Part of the great value of the resurrection itself for the disciples was that it restored their confidence in God. It rebuilt faith and vision of God, which could hold within it a tragedy like Calvary. For a moment the whole structure of their faith was in ruins. Their ancient outlook on God was broken. They were like men on a little island who have suddenly found the sand shifting under their feet until they were being engulfed. But when Jesus rose from the grave their thought of God was rehabilitated and transformed, and they found under their feet solid rock from which no horrible shock of sin or evil could ever again dislodge them.

The central message of Jesus was the fatherhood of God. People have been afraid of this idea,—and little wonder, for it is a daring and revolutionary idea. But it was Christ's great contribution to the knowledge of reality, the treasure which he won for us from the great adventure of his own spirit into the mystery of life, into which he went like a diver and came back with this wonderful pearl, holding in it the heavenly lights, which in the darkness of his own wounded heart he had won the power to reflect. For Jesus God is father,—not judge, not a celestial potentate, not the Lord of hosts. He never uses these words. Whatever is true in the Old Testament vision of God is all comprehended in "Your Father, my Father." He bids us fearlessly think out the fatherhood of God from our own knowledge of human fatherhood.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father . . . .!"

"God is like that," said Jesus.

What does it mean, that God is "father"? Let us think it out with Jesus.

In the first place, it means that there is a place in his heart, his thought, his plans, for all his children. It means, in other words, the individual value of each human soul.

Every soul has his own value to God the father, a value for himself. Man's value, in fact, is not his money value, his social value, his value in terms of power or race or intellectual culture. He has value as a child of God. The true definition of man is to say that man's true value is his capacity to reveal God, to rise into his fellowship.

It is on this doctrine of the value of human personality that all true social and industrial improvement is based. The world has moved upwards or downwards according to its power to realize the nature of God as father.

And a second value of human personality is that all progress springs from our realization of the value of man. It was this that killed slavery, for instance. Men who

had caught something of the glory of God in the face of Christ Jesus could not bear to take a man who was the son of God and put chains upon him. Prison reform, every new freedom that has been won for the human race on its way to God, springs from this seed germinating in our minds.

And this is the secret of all evangelical passion. Was not this what Jesus saw which sent him out to seek? "How think ye? What man of you, having an hundred sheep, if one of them be gone astray, doth not leave the ninety and nine in the wilderness, and go after that which is gone astray?" This is Christ's great apologia for his own mission to the least, the lowliest, and the lost. Until we have got that we have not got the true nature of the evangelical passion. Till we have become fishers of men, and not merely makers of sermons or traffickers in truth, our ministry has failed.

Secondly, this truth of the love of God the Father, throwing its luster over every human soul, is the one firm basis for the doctrine of immortality.

We can argue for immortality in many ways. If death ends all, the world has no meaning, it is chaos. The strongest proof of immortality is realizing the love of God the Father for his children. Could he bear it that his children should just go out like a snuffed candle which has done its work in lighting the darkness for a little? If ye, being evil, have a wound in the soul which nothing will ever heal when a child of your own goes out into the great darkness, think it out fearlessly how much more God will refuse to consent to the loss of any of his children!

Thirdly. Another truth that springs from this central sun is that God is personal.

Let us be clear what that means. Some people have suggested the strange idea that if God is personal he must be limited. But what does it mean, that God is personal? It means that he thinks, loves, wills, feels.

A lady once told me that her difficulty was that while she believed in love behind things, she could not believe that God is personal love. The answer to this is that there is no such thing as love in the abstract: it is only a loving person. There is no such thing as grace in the abstract, though we often use the word as if it were some material thing: it is only a gracious person. There is no limit to love and purity except the depth of our personality. An infinite personality means an infinite power to love. If God is personal, that means that he deals with us personally. He cannot force us, he can only persuade us. He cannot compel us, he can only win us. You cannot compel your son to any kind of goodness. You can only win him in love, for he is a person, not a thing.

Does not this throw a great light on one or two important questions?

Take the question of evil and suffering, for instance. Why does not God make the world better? It is a question that is often asked. Though we cannot see to the bottom of this problem, surely it means that God has no other way to make a person good except by bringing him to see goodness and truth so that he shall choose it and will it for himself. That means a long, long road. It means that God must bear with all man's rebellion and sin. It means the cross of Calvary for God, and a world of suffering for men. God will not save any man at the cost of making him a machine, for that would be to destroy his manhood, his personality, which is his soul.

But there is another thing that follows from it. It is the true doctrine of grace, the true doctrine of the help of God. How does he save us? How does God help us? Only as a friend can help us, bringing us to trust him and enter into his mind, and take his will.

There are doctrines of grace which are irreligious. We speak sometimes of the grace of God as if it were something that could be poured into us, as if we could be what is called a channel, and grace a running stream. That is a very convenient metaphor, and very useful so long as we remember that it is only a metaphor. It helps us realize the great fact that religion is a gift and we are only receivers. But there are people who are led astray. They pray for grace, and nothing happens, because they are expecting magic. It is only as we see Christ's graciousness towards us, and respond to it

with our trust and obedience and surrender, that we are saved. Salvation comes not as any magical process of God: it comes to our response to something that we see in Jesus.

That is one place where we part company with Roman Catholics, for instance. Their doctrine of grace is mechanical. The tendency of their doctrine of the sacraments is to make people believe that God can communicate grace by the touch of sacred hands, for instance, or by the gift of a sacred cup in the sacrament. That is a view of grace with which we can have no sympathy. God deals personally with his children. The sacraments can do us no good except in the measure in which we realize the truth which they convey to our minds, in helping us to see the graciousness of God. That is why Presbyterians laid it down that there should always be a sermon at the Lord's Supper; they realized that there was always a danger that people should go back to a magical religion whereby God could reach them without the effort of the mind to see, and of the heart to trust, and of the will to obey, the truth set forth in these supreme and soul-penetrating symbols.

Another doctrine that flows from this truth of God the Father is, of course, the brotherhood of man. Our vision of God the Father is only real in the measure in which we realize towards others the attitude of brotherhood.

Jesus laid tremendous stress on this. Take, for instance, the parable of the Good Samaritan. The truth he revealed there like a trail of blazing light is that love to our neighbor, whatever his race or creed, is an essential part of our love to God. If we are going to be in the right attitude to God, we must be right with our neighbor.

This doctrine is very searching. It searches our whole relationship with others, not only in the little circle of private life, but in the larger circle in which we are bound together with all mankind.

And the converse is true: we cannot sustain any doctrine of the brotherhood of man in the face of sins and disappointment in service without this doctrine of the fatherhood of God. People who take the brotherhood of man without the fatherhood of God have got the flower without the roots. Although it may scent their lives and beautify them for a time, parted from the root it will die.

There are people who are afraid of this doctrine of the fatherhood of God. They think there is a danger that God may be imagined to be only a kind of indulgent father whose tenderness is what Stevenson called "the tears of senility." That is possible. All great doctrines involve a risk of error. The doctrine of forgiveness is in this sense a dangerous doctrine, and the doctrine of the love of God. But that is only as we fail to see it in all its completeness. And its completeness is seen only in the cross. Love is an agony. Love means eternal hatred of sin. Love is out for character, not for comfort. And love will suffer and allow us to suffer everything to bring us to learn the way of purity. The true doctrine of fatherhood shines out only when we see God as the holy father, waging an eternal battle with sin in our hearts because he loves us. As Peter put it, "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear!" The love of God is a thing which is terrible, and we must get that into our preaching. We must see in it a moral valuation of personality, with a demand upon us which is inexorable. And we can only see that in the cross.

Reconstruction in theology comes through laying the emphasis on this doctrine of personality. It is a new thought of God, the thought of Jesus, for which the world is waiting, the thought revealed in his message and his attitude. For the attitude of Jesus to people is the character of God in action.

The voice which sought to persuade Paul "not to adventure himself" was not the voice of his friends, but of the devil. Following Christ is a great adventure. Religion is staking your life on Christ. To follow him truly would be to run tremendous risks. I sometimes think that as Christians the measure of our comfort and security is really the measure of our faithlessness to Christ.—Rev. G. Hartley Holloway.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.*

II. "TO ME TO LIVE IS . . . ."

Rev. John A. Hutton, D. D.

I.

Sooner or later it is as though a slip of paper was put into the hand of each one of us, and on that slip of paper these words, "To me to live is . . . ." were followed by a blank and a place for our signature. Soon or late, every human being is called upon to fill in that blank space for himself or herself.

Of course, it is possible for us to write down a certain word in the blank space, which even as we write it we know to be not the very word which represents the true intention of our life. So far as I can see, no external precaution or threat can safeguard us from this ultimate insincerity. But even if this subterfuge succeeds, what is it, after all, that we have succeeded in? There is nothing surely to be proud of or to be happy over in having passed a bad coin. There is equally little to be happy over or proud of in having passed through a stage of our life, or the whole of our life, pretending to be something which as we are aware in those moments that come when a man catches a glimpse of his soul in a mirror, is not our true self. We may deceive the world with which we come into contact in some particular transaction, or throughout our entire life, but what is the good of such a difficult and uneasy achievement when all the time before the secret bar of our final and uncorrupted personality we have not deceived ourselves? No, in these hidden matters where we are all strangers to one another there is no safeguard for a final integrity except in a state of honor, always threatened but always striven for and maintained, between that glancing and fluid element which we call the soul, and that absolute Good whom we call God.

There is a saying in the Bible which, if it does not give a definition of God, proclaims one of his attributes: "Thou understandest my thought afar off." It is a saying enshrining something of such value to man that if a day were to come when the arguments and the disproofs should make a robust faith too difficult, the human soul would cry out of its own changefulness and subtlety to One in whom it persisted in believing; who can see beneath all our affectations, our pretensions and our failures; who knows the true intention of our life, as when a disciple in a moment of such lucidity cried, "Lord, I believe: help thou mine unbelief!"

We are all at one in our opinion of the man who, quite consciously to himself, assumes a public pose and attitude to gain an advantage upon some occasion, or to pass through life with the good opinion and affection of men, who all the time beneath the surface is indulging a life and set of principles at variance with his public behavior. Mankind has always been agreed in its judgment of the discovered hypocrite.

But there are cases where even if we had all the facts before us, it would not be so easy to pass judgment. It was Jesus who said, "I judge no man." It was St. Paul who said, "I do not judge even myself." Burns wrote. "What's done we all may well compute: we know not what's resisted." There is a fine passage in Robert Browning's "A Soul's Tragedy" which helps me here in what I am wanting to say. Eulalia has said, "We must not trust profession, only performance"; to which Father Ogniben replies, like all Browning's ecclesiastical figures, half humorously, half seriously, "Ever judge of men by their professions! For though the bright moment of promising is but a moment, and cannot be prolonged, yet if sincere in its moment's extravangance and goodness, why, trust it, and know the man by it, I say,—not by his performance, which is half the world's work, interfere as the world needs must with its accidents and circumstances! The profession was purely the man's own. I judge people by what they might be,—not are, nor will be."

And yet the whole business of life surely is to protest within ourselves continually

* Northfield General Conference, August 1923.

against any duplicity in our soul; to work for and to pray for and not to hold ourselves clean in our own sight until we have secured a state of unanimity within ourselves, a state in which our final principle of life coincides with and finds its habitual expression in our personal behavior and our public career.

But the one point I want to make at the moment is that what makes a man a man, and gives him his place and rank among spirits, is that he means something, that for him to live is—something.

II.

The second step I should like to take is that whether we will or not, every one of us already and at this moment stands for something. At this moment we have each of us filled in the blank space; for in life, from the moral point of view, there is no such thing as neutrality.

What we shall make of life is an issue which no one can really evade. There are issues of such a kind that one need not take one side or another. In most cases, when the attempt is made to confront us with the dilemma "either—or," the alternatives do not exhaust all the possibilities. Indeed, in most cases when a man declares that our course must be one thing or another, it is an evidence that he himself is, from the intellectual point of view, becoming stiff in the joints. Life is apt to be much richer than he is taking account of. But there are issues, certainly there is an issue, in which it is a legitimate thing to say that a man must be on one side or on the other,—the issue, for example, which we mean when we speak of faith. "A good thing or a bad thing, life is—which?" If we decide that life is a good thing, that puts us on one side; but if we do not decide that life is a good thing, we have decided that it is a bad thing. If we say that that is not so, and that by refusing to decide that life is a good thing we are coming to no decision, because we may mean either that we are not sure, or we may mean that life is an indifferent thing, at best we are deceiving ourselves. By refusing to decide for the faith-view, and backing up our decision with deeds and with a life to match, we have to that extent let loose upon the world forces, moods, reasons, which if we had acted differently we could have held in, or turned upon the enemy; and meanwhile these moods and forces and reasons which we have allowed to pass have passed out into this ambiguous world, making it easier for others to fall into our inertness or to take up an attitude of positive hostility.

This is at least how life, considered in its ultimate principles, appears to me. We have no dead option, any more than I have a dead option if I see a child struggling in the water. If I did not put out my hand to save that child, in the sight of God and in my own judgment I drowned that child. St. Paul asked the members of one of his churches so to acquit themselves that they should all be living epistles, known and read of all men. We are all living epistles. We are all of us, by our very living, agents and advocates of a general spirit and temper which, if it had its untrammeled way, would bring about a society or a civilization or a whole world in harmony with our principles.

III.

The next step which I should like to take is, once again, a step which is inevitable in honorable and thorough-going minds. It is this: Everyone wants so to live that he can bear to think about it.

As we get older we come to be less and less satisfied with living by our wits, and (as it were,) from hand to mouth, our life a series of petty successes, the entire thing being nothing better than an escape from and evasion of reality. For our Lord's question stands, "What shall it profit a man if he gain the whole world and lose his own soul?" That challenge of Jesus has perhaps lost power with many who suppose that there was a threat in our Lord's words of some hell of fire for those who had sinfully prospered in this world. Well, I am not saying that there is not this hell of fire awaiting those who have sinfully prospered in this world, but that is not the sober threat which our Lord necessarily had in view. And for people with any moral tenderness it is not the fear of a final lake of fire, but the fear literally of losing their souls, which will keep them on guard. For, once again, we are all the time, all of us, getting older, and surely

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no one wishes to go on living in such a way that later on, looking back, he shall be ashamed. And to be ashamed too late is surely to have lost one's soul. No one wants to go on living, as Emerson put it, merely to wear out one's boots. More and more does a man wish to live for something. Better and truer still, more and more does a man wish to live for some one. And the only thing which in the long run a man who is entirely honest with himself can live for with peace of mind, without losing diginity and self-respect, will always be something of such a kind that it will have been well to have lived for it, supposing this whole world, which the poets and the saints have all assured us is the vesture of some incorruptible and blessed meaning, should pass into nothingness, and this cosmos have chaos for its crown: which cannot be.

No one has insisted with greater fertility and poignancy than has Tolstoy that this is the deepest cry of the heart of man. "What is there that I can live for, what is there that I can commit myself to, of such a kind that death even, coming inevitably as it does, does not daunt or dishearten me? What meaning can I put upon life,—and this comes to be, what meaning can I put upon my own life,—that will take the sting and bitterness from suffering and from death itself?" Until I have come to such an understanding with myself and with the world I am either a coward or a cynic, or in secret I am a broken-hearted man.

To quote one of the literally countless illustrations which the great Russian gives: I am like a man who, running from a bear, finds relief in a well. There he hangs upon a branch in painful, temporary security. But as he lets his eyes fall from the terror overhead and looks down into the well, he sees there the eyes of a serpent. There he hangs, suspended between two fears; and just then, as he looks at the branch which meanwhile is his only security, he sees two mice, one black, the other white (the passing of day and night), gnawing ceaselessly at the bending fragile thing.

In such a case, when you strip it of the wrappings which conventionality and want of imagination and thoroughness have wrapped about our position in this world, is every one who, having come to years of thought and of reflection, has not enshrined within himself a Holy of Holies, to which in his solitude he can resort and from which he comes out to meet the world: some inner faith or principle which can look at life and death without self-reproach and without fear.

IV.

And so we come to the next step. To me to live is—what? That is the question: a question, I repeat, which a man cannot continue to disregard without a secret process of corruption or without a secret and deepening sadness of the soul.

People, indeed, seem for a time, longer or shorter, according it may be to their ancestry, to be able to elude this final sadness, but sadness is the descending load of those who—to use a phrase,—have nothing to live for. When we speak of having something to live for we mean, because we must mean, something not only within us, but something within us and beyond us, something which was here before we came, and something which will be here when we are gone.

And now we are at the place where, it may be for the first time, we are serious enough and tender enough to consider what all the time Christ has been meaning. For it is the very heart of my own thinking, because it is the heart of my own experience,—and what is thinking but reflection upon experience?—it is the heart of my own thinking that we are not quite ready for Christ until we arrive at a place in our thinking or in our imagination where we see we cannot bear up or go on unless henceforward as victims of life, without some support, some reason, some deep and utter communion. On merely natural principles we cannot go on from the moment when we perceive, as a half-hour's stern analysis of our souls will compel us to perceive, that on merely natural principles life is an empty and heart-breaking business.

It is also a principle of my own thinking that the great loyalties, the great effective emotions, the ecstasies even, of life, arise in men in a kind of shudder at some natural or inevitable condition from which we see a way of escape. Jean Paul Richter wrote a piece of imaginative prose which

he calls "The Dream." He wrote it, he tells us, to confront his spirit in moments when his faith in God seemed cold and unsure. It was a dream or nightmare of a world from which God was absolutely excluded; from which not only God himself was excluded, but from which all the piety, all the romance, all the suggestions and the promptings from a world of beautiful things were likewise excluded as having no foundation, no reason or actuality in a godless—that is to say, in an unsignificant—world. And I think you will find, if you consult the half-dozen authentic biographies of the pilgrim souls in this world,—St. Paul, Augustine, Dante, Bunyan, Newman,—that they flung themselves on the breast of Christ, knowing indeed enough of him to love him, but so perceiving the horror and emptiness of things without him that they acted in the hour of their decision in obedience to principles as integral to man, as headlong and tyrannous, as his love of life itself.

And it is no ancient voice, but the voice of a struggling contemporary who writes: "With me, belief means unbelief kept quiet, like the snake 'neath Michael's foot, who stands calm just because he feels it writhe!"

Here, I repeat, is the crossroads on a lonely moor where Christ has met many a soul. For I am coming to think of the whole meaning and message of Jesus as a beautiful proposal which he makes to us one by one. It is as though with that voice of his, which must have been a most tender voice, and looking into our eyes with understanding, he were saying to us one by one:

"I have been waiting for you here a long time now! I have not interfered. I have let you make experiments with life. You have tried this and that, and you know how you feel about yourself and about life. You know, if your feeling is a prophecy of the future, what a sad and hopeless thing life is going to be to you later on, and especially at the last. Well, why not take my way? Why not come my way? Why not believe what I believe, and admit to your soul what I admitted to mine, and what I, believe me, can help you to secure? Life was a hard thing for me. I knew what it was to be hungry. I had both the assistance and the hurt of friends. Death descended brutally upon me while I was still young. I might have given way, I might have spoken foolishly concerning God. But this is my testimony, my experience which I invite you to share: I was never bitter, and I was never alone. When death came, and I knew it was coming, he whom I had served and loved as Father came so near to me that with my last breath I gave myself away to him!"

Under some such terms of the heart and imagination am I for myself beginning to see the whole meaning and intention of Jesus. And with so many things within us pointing in the same direction: with so many things round us which, were we not finally assured about Christ, would make of life a hardship and a curse; with our emptiness appealing to us, his fulness and confidence offering themselves to us, why should not we handsomely, heartily, with our whole being, not weakly but powerfully, not with a leap in the dark but with a leap in the light, as when men raise a cheer, why should not we make response, and say with the second greatest of the sons of men, "To me to live is CHRIST"?

THE WAGES OF SIN AND THE GIFT OF GOD.*

Rev. Melvin E. Trotter.

For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

This text was written by Paul to the Romans. It is hard to take one verse from Paul and preach from it, because he uses a whole book for his argument. "The wages of sin is death." That is a never-failing principle. "FOR the wages of sin is death, BUT the gift of God is eternal life." So Paul goes through the preceding part of Romans and makes his argument, and comes to this.

After the introduction and salutation and theme he begins on the question of sin, the Gentiles' sin and the Jews' sin and all sin. And he says, "The wages of sin is death." Then he brings out the righteousnss of God, "The gift of God is eternal life." He is

* Northfield General Conference, August 1923.

not making the argument in this 23rd verse of the 6th chapter: he is making the argument all through the book. In the 5th chapter, where he is talking about justification and how we should glory instead of growl in tribulation at the end he takes up the two headships, how in the "first Adam" we die and in the "last Adam" we are made alive. The order is always Adam, sin, death; Christ, righteousness, life. The wages of sin, death; the gift of God, Christ, eternal life through Jesus Christ. In the 6th chapter he opens like this: "Shall we sin because we are not under the law but under grace? God forbid! How can we who are dead to sin live any longer therein?" Then he takes up the fact that we have died in Christ and risen with him. He comes to verse 11, and says, "Likewise reckon ye yourselves also to be dead indeed unto sin!" In the 12th verse he takes up the same thought, that the wages of sin is death, and says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof! Neither yield ye your members as instruments of unrighteousness unto sin!" That is negative. Then he goes on, "But yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God! For sin shall not have dominion over you." That is the positive side: "Yield yourselves unto God." Again and again he comes away from Judaism. "Shall we sin because we are not under the law but under grace? God forbid! Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey? For the wages of sin is death, but the gift of God is eternal life."

"But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. For the wages of sin is death, but the gift of God is eternal life."

You do not dare to take one verse from Paul and preach from it, if you are going to be true to the text.

The whole background of the text is sin. Many of us are getting where we do not see sin. But if you are light on that point you are light on the atonement too. If you have no sin, why do you need a Saviour from sin? If you are not a lost sinner you are not hunting for a Saviour who can save the lost.

So the background is sin. And sin is more than a little wild oats stunt. It is awful! It is horrible! It separates from God! It takes a fine-looking man or woman until that person's very looks are changed. Sin ruins. Don't forget that!

I know how popular a man is who talks about sin, but you don't need to be told anything nice. You don't need food until you are hungry. Salvation is no good until you are lost.

See in the first chapter of Romans what sin does. It absolutely undermines one's character. If a man lives in sin, though he had a good reputation and a chance to be right, he will become dishonest, or a crook, or a drunkard, or a jail-bird, or some other evil thing. There is not any thing that will undermine a man like sin. Nobody ever intended to be a drunkard, or a dope fiend, or a criminal landing in jail. This afternoon I went down to Greenfield to speak in jail to men who were as good as you and I until sin got hold of them.

I do not believe in a sudden fall. There is no such thing. If a man falls into sin he has been a side-liner for a long time, perhaps letting down in his speech or in his company or in his standards,—a little at a time, a little at a time. Sin undermines like the little white ants which eat away and honeycomb woodwork in India. I know men who say they can drink or leave it alone, but everybody I ever knew who can drink or leave it alone drinks.

It is alarming when you think how sin gets hold of a person, and changes his looks and undermines his character. You do not understand what it does to you. A while ago I was talking to a young fellow who was being taken away from home to prison. He was a young banker, one of the leading workers in one of the churches in another city, with a fine home and family. He did not intend to be a thief, but he had the handling of money, other people's money, and thought that he could use it and make a profit for himself and then repay it, and get away with it all. And so it came to pass that he

stole $300,000. You know how it goes. He bought stock, and instead of going up the stock went down; then he took more money to make good what he had lost, and you know the outcome. He had to go off to spend 20 years in the penitentiary. The headlines in the papers when he was taken away said, "Sudden," but oh, no!

I used to hate a drunkard, and I thought that I would never become one. I thought I could use liquor or let it alone, and so I went on for years and years. But I came to the place where I sold the shoes from my feet to get the liquor which would satisfy my appetite. Nobody ever beat the sin game!

Sin is so deceiving. Mr. Hammontree and I were at Tucson. There are literally thousands of men and women and children there suffering with tuberculosis. We used to go down to the hospitals and sing for them. We went to a certain hospital and saw there a woman who was dying with consumption, but she thought she was going to get well, and told us her plans for going home: in five or six hours she was dead. If you have come to Northfield thinking you have everybody fooled, remember that the wages of sin is death! Nobody ever beat the game.

Do not worry about the wages of sin being sure: you will get them! Don't talk to me about no hell fire! When remorse gets hold of you you think of your lost opportunities, your money gone and friends gone, and all that, but that is not a sufficient picture of what you will have to face after a while. "The wages of sin is death," —ever dying and never dead!

You know the difference between wages and a gift. You work for wages, but when a gift is handed to you you take it and sit down and rest. The wages of sin is sure.

The day is coming when you must face the realities that go with sin. When Judas fell by transgression "he went to his own place." Sin brings you where you get the wages you have earned. If you have served God, you will go to be with him. If you refuse the gift of God, the wages of sin is death. There is not a person here who cannot take God's gift tonight, but if you will not take the gift of God you will get the wages of sin.

Down at the mission people say, "Oh, yes, the bums need it!" But drunkenness or uncleanness is not the worst sin. What did you do with Jesus? God sent him to die that you might live. "What did you do with my Son?" That is God's question. Sin depends on what you do with Jesus.

When we begin to talk about remedies for sin we have that also in Romans. Jesus is the gift of God to every one that believes. "Being justified freely by his grace through the redemption that is in Christ Jesus." There is the remedy.

Men say, "You need a change of environment," but if you put a pig in the parlor you will have a pig-sty there in twenty minutes. It is not a new environment that you need.

Men have their remedies, but they do not do the work. I was a drunkard, and I went through almost all the remedies. I took the gold-cure and other cures. A certain man said, "If we can get you away from the booze you will be all right." So they sent me out to Iowa, a prohibition state. For about 18 months I kept straight, and I made $100 a week, but finally I fell again. I would as soon go to hell drunk as sober,—it would be a better start!

Men's remedies do not work out. There never was a day when so much was done for men as today. The United States of America is doing more for men today than was ever done in the world. We have homes and all sorts of institutions. A drug fiend or other victim can be sent off for a cure. But the strange thing is that that is not God's plan. God's plan is a gift, a present, and that present is Jesus Christ,—eternal life through Jesus Christ!

I would like to contrast Christ, the gift of God, with the wages of sin.

Every one who believes becomes justified from all things from which he could not be justified by the law of Moses. God can take the sourest old crab that ever lived, and give him salvation and light him up like a Polish church.

The devil changes the looks of a man, but God can do it too. The meanest old cuss I ever ran into was named Sunshine Harris after he was converted. This man would curse God and curse you. I used to say to him, "You are about the age of

my father, and I love you," and he would spit in my face. He looked like the devil, —with apologies to the devil! He hated everybody. He was so mean that if he went into a saloon the bartender was afraid he would throw the empty glass at him, and he was too old to whip. One night he went into the mission, and he cried out, "O God, if you can do it, save a man like me!" He was converted. His face lighted up with the love of God so that they came to call him "Sunshine Harris." After that he used to come around and ask me if I could ever forgive him, and I would assure him that I did; and the next day he would apologize to me again. He went around to the saloons and restaurants asking everybody to forgive him. Accepting the gift of God which is eternal life will change your character,—God will confer upon you a new character. You do not have to patch up your character. In me there was nothing to sew a patch to. I was like a doughnut,—the only healthy thing about it is the hole! But I was converted, and Jesus forgave my sins and became the righteousness of God in me. All this day I have walked and ridden and traveled in Jesus. God sees me in Jesus Christ. If this is too big to believe, don't try to swallow it all at once: chew on it! Instead of being wrong, you can become right. Instead of that sin that undermines and tears you down, Jesus comes in and by the Holy Spirit gives you a new character.

Oh, it is not a summer picnic! If you do give your heart to God tonight you can not be a hypocrite or a camouflager. Conversion means turning from sin to God. Don't try to follow God and stay in sin!

Many are trying to quit sin, but they never turn to God. Many are looking for any sort of religion that will let them out of responsibility. It takes manhood or womanhood to get up and accept God's gift, because it involves some things that you have got to do. The things you did hate you now love, and the things you did love you now hate. If you take the gift of God you will walk as Christ walked.

After I was converted I stayed down in the slums. I never feel so much at home as when I am there. When I was preaching in the jail this afternoon I felt very much at home. Not one of the men left while I was preaching. Everything that I used to do with such a crowd as that I have cut out, and now instead of doing such things I went and told them about Jesus.

There is no man in the world who is not looking for a way out. To be sure, some will not take it. I have seen thousands of men turn to God, and he never disappointed one of them. At Calvary's cross God made Jesus to be sin for you.

You say: "Well, what must I do?"

You must say yes to God. You must say, "If Jesus has borne my sin I will accept his gift."

"How can I have it?"

Accept it!

Suppose that I said to Mr. Hammontree, "I am going to give you this book," and suppose he should say, "I should be very glad to have it." I say, "Well, here it is," and he says, "You are too kind!" I say, "Aren't you going to take it?" and he says, "Well, maybe, sometime!" That is no way to accept a gift! If you should turn a fellow like that out here in the timber the squirrels would chase him home.

The gift of God is eternal life. You can take it if you will. The whole thing is finished. All you have to do is to accept the gift of God.

"But, Mr. Trotter, I am not quite ready!"

What can you do to get ready?

"Well, ..."

You don't get anywhere with this "well" stuff; you'll fall in and get drowned.

"What did you do when you went forward?"

Nothing. I prayed, "God, be merciful to me a sinner!" but if I had meant the same thing God would have heard me if I had said anything else. The point is that I came to God and took his gift.

If you are in sin, you ought to weep over your sins, but you ought to begin to rejoice over the fact that Jesus Christ has borne your sins. If you accept him as your Saviour he will put old things out of your life, and all things will be new. The soul that sinneth it shall die, but the gift of God is eternal life through Jesus Christ our Lord!

IS LOVE THE GREATEST THING IN THE WORLD?*

Rev. James Moffatt, D. D.

Has this question ever been seriously put?

One can understand how it might be raised in a debating club. As a theme for academic discussion it might suggest itself to people who were at leisure to analyze human motives or to investigate the springs of human conduct. But would it ever occur to people who were immersed in the actual business of living? Is it the sort of question which would force itself upon the mind of practical people?

Of course, when "love" is taken in its romantic sense this would be natural.

"There is nothing like love," men and women say at a certain stage in life. "The world is well lost for love. It is the supremely desirable thing, which is above all price. Miss it, and you miss the best thing life has to offer to the human heart."

Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his home for love, it would utterly be contemned. Love, that is, defies opposition, and is not to be bought. The lyrical enthusiasm of lovers throughout the ages has answered unhesitatingly that love, the love of man and woman, is greater than all else in the world. Wealth, fame, or learning,—what are these prizes and passions compared to this beautiful, imperious thing?

But take "love" in a deeper sense: take it in its religious meaning, and the question is more difficult. Few words are so soiled and spoiled in our religious vocabulary as love is. It has been sentimentalized till it has roused suspicion in the minds of many. It has lost much of its real meaning by the habit of people identifying it with kindness, affability, or good humor. The high ethical demand of love has been lost sight of.

We had better recall the definition of Christian love as "devotion to the ends of God in human personality." Let us start from that definition, and in working it out we shall see that in this sense love is greater than any other power in life.

St. Paul, in closing his lyrical hymn of praise upon love in the 13th chapter of First Corinthians, remarks: "Now abideth faith, hope, love, these three; and the greatest of these is love." He affirms without hesitation that love is superior to faith and hope.

Now, observe that he is speaking of love in the Christian community. This is no airy rapture. St. Paul knew what people were when they were thrown together in social life, even in the fellowship of the church. He was writing to people who had vexed and saddened him by their conceit and quarrelsomeness. Indeed, we may sometimes feel inclined to think that people never seem so irreligious as when they are members of a religious society. Petty rivalries emerge, personal feeling gets the better of devotion to the cause of God, men and women clash and quarrel over questions of method, and the outside world is often amused by the scandal of Christians falling out, in spite of their professed brotherhood. It is really the common life of the church which tests love. Just as love is tested in the home, tested as to its wisdom and depth by the demands of family life, so in the family of the church the sphere of love is likely to afford the best proof of Christian affection. For love is a force, and you measure a force by watching it in a resisting medium. A force is tested by the obstacles it has to overcome. Love's force is verified and illustrated as we see it at work in the Christian society.

St. Paul took this line. The hymn of praise of love comes between chapters 12 and 14. It is not the abstracted monologue of a soul dwelling like a star apart from the rough realities of life: the apostle insists on love as the supreme concern

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of Christians, just because he knew that without it there could be no healthy atmosphere for either faith or hope.

We must remember the significance of his teaching on this point. It is significant for us today, as it was for the first century. He found the churches endangered by moralism and mysticism.

By moralism, for there were scruples felt by many people. Some objected to this food, or that. They raised questions about what a Christian was allowed to eat and drink, about the entertainments he was allowed to enjoy, and so on. Sensitive consciences felt scruples about things that stronger, sensible Christians took for granted. Christian liberty was threatened by some narrow precisions, and Christian love was threatened also; for scruples are irritating to stronger natures, and broad-minded Christians were apt to become rather impatient with their weaker brethren. So Paul applies the law of love, of consideration. The stronger must remember their duty to the weak, the sensitive must learn to see that the center of gravity in Christianity does not lie in a rite or in a formula or in a habit, but in the inward temper of love, which must be left free to express itself.

Then, along with moralism, which was preoccupied with this or that outward expression, went the danger of mysticism, of ecstasy in a selfish form. In those days it took the form of speaking with tongues, a showy gift, which, as the apostle says, did not edify the church, and the test of all gifts is the contribution they make to the mutual good of the community members.

Morals and mysticism no doubt are valuable elements in our religion, but they are dangerous if they are allowed to overmaster love. Hence the apostle lays stress on love as the one solvent for strained relations and for the undue craving for selfish raptures. The good of others in our religious fellowship,—that is the essence of love.

This means, as I say, devotion to the ends of God in human personality. When we love our fellows we recognize in them ends of God. Every man or woman in our fellowship is under the purpose and providence of God. He has ends of his own in them as much as in ourselves, and when he brings us together it is to further these ends. Love is not the mere desire to enjoy the company of the like-minded, nor is it to make things comfortable for them. Love has a deep moral and spiritual purpose. It implies that we recognize steadily in other people the divine gift of personality, and that we do nothing to injure them. Cynicism and selfishness are ruled out. Also we must study other people intelligently, to see how we can forward God's ends in them. Some need encouragement, some require warning, and all have the right to self-sacrifice from us. In our varied relationships we need to think carefully about others if we are to love them truly; otherwise we may be severe when we ought to be gentle, or gentle when we ought to be severe.

Love, in this searching sense, is a heroic demand on our imagination and sympathy. It sometimes means, for example, that we have to enter into the difficulties and needs of people in social position very different from our own; it carries us over all barriers of class distinction and racial animosity. It means that we must persist in believing that certain people are capable of a divine calling, though they themselves are indifferent to any such consideration. Ours it may be to waken them to self-respect, to a sense of what they mean to God. In all sorts of ways this love draws us into human service. "Devotion to the ends of God in human personality" involves constant thought, an intense belief in human nature, and a steady consecration of ourselves to the aim of raising and training others to this divine calling in this world. For what else, the apostle asks, are we together in the church? It is incumbent on us to maintain the sense of the capacities and possibilities of the soul under God's hand, to believe in people even when they do not believe in themselves, to let them see what the Lord means to make of their lives: in short, to maintain through all our responsibilities and relationships the conviction that we are brought into touch with others for no other reason than to forward the highest interests of their souls.

In theory we may grant this, but the difficulty lies in practice. It is hard to be patient sometimes, to overlook injuries, to

put down wounded self-love, to forgive, to bear with stupid, slow, unsteady characters. It is hard to extend such generous feelings beyond the circle of those who are kin and kind to another. Yet this is the demand of our Lord upon his followers, upon those who are members of his body. And as we set ourselves to comply with the demand, we come to see why love is greater than even faith or hope.

Greater than faith? Yes, for, as St. Paul said, you can have faith without love, but you cannot have love without faith. "Though I have all faith, but have not love, I am nothing." Strong, effective faith may render some people indifferent to the needs and weaknesses of their fellows. Active Christian belief is now and then rather inconsiderate, driving ahead regardless of other people. But love carries faith with it: "love believeth all things." So the greater includes the less.

Similarly with hope. Hope may be selfish, but love hopeth all things. Love, in the sense already mentioned, is charged with hope for the world, hope that is not set on private bliss, hope that does not indulge in transports of individual feeling.

It is not argument, but experience, then, which can really answer the question in the affirmative as it ought to be answered. But experience is unhesitating.

John Eliot, the great apostle of the Indians, once wrote in old age: "My understanding leaves me, my memory fails me, my utterance fails me, but I thank God my charity holds out still!"

This is a true witness. Not that love in the Christian sense is a natural product of life. We are tempted in various ways to be selfish and inconsiderate: there is the selfishness of youth, there is also a selfishness which besets older people, who may be tempted by hard experience to grow narrow and cynical. But wherever the duties and demands of love are being met, we gain more and more the conviction that this method of life is the real, supreme method of handling our fellow men. Take any other method, and we are the worse for it, as they are.

"Men think," said Tolstoy, "there are circumstances where one may deal with human beings without love, and there are no such circumstances. One may deal with things without love: one may cut down trees, or make bricks, or hammer iron without love, but one cannot deal with men without it. If you deal carelessly with bees, you will injure them, and you will be injured yourself. So with human beings."

To take any lower line than love is to rob our lives as well as theirs of what God means to be the best thing. There are specious pretexts, in church life as well as in social life, for relapsing on other methods, but in every case the human soul is narrowed.

Not even zeal for true religion, not even glowing hopes of heaven, can make up for the absence of love. It is not an extra, not a supplement: it is the vital thing in life as God intended life to be lived among his people. And if we fail to see this, we may be earnest, but we shall be bitter; we may be energetic, but we shall be inconsiderate; we may be orthodox, but we shall be Pharisaic.

Love, I repeat, is devotion to the ends of God in human personality. Love thus takes us out of ourselves, stirs our minds and wills, inspires us to thoughtfulness and care for others lest anything hinder their highest good, and so is able to enter into any phase of our existence, never to be outgrown, never to be superseded! There is nothing, after all, so interesting, nothing so absorbing, nothing so capable of setting all our faculties to work. God brings us together in this life of ours. We may fret and chafe sometimes under the friction of our intercourse. We may even try to avoid some of the ties that bind us, feeling that we would be better people if we could only be free from certain responsibilities. But that is the way of loss, not of gain. Love, as God sets it before us, means that instead of thinking, "What am I to get out of this?" we instinctively think, "What can I put into this relationship? What can I contribute to my church? What am I meant to bring out of these people's lives?"

It is only as this temper prevails that men live together on the highest level, and it is as such a temper overcomes our natural selfishness that the success of any fellowship, from the church to the League of Nations, is assured.

THE POSSIBILITIES OF A VICTORIOUS LIFE.*

Rev. James Gordon Gilkey.

Those of you who have listened to the addresses I have already given have undoubtedly noticed that I have left out of consideration one momentous fact in human experience, the fact of tragic circumstance. We have been going on the assumption that everything in life will move along happily in normal and ordered fashion. But suppose some of these tragedies with which we are so familiar come into life and break up our plans, and presumably the plans of God, what then? What message has Christian faith for people who are at grips with disaster, sin, suffering, sorrow and defeat?

Any religion which cannot meet the challenge of tragedy in human life will have a hard time establishing itself among men and women; and only if you and I are able to work out an intelligent message for people who face the tragic experiences of life can we hope to perpetuate our teaching and our doctrine with the rising generation. So today I want to turn with you to that subject, the possibility of a victorious life in the face of disaster and suffering and pain.

First I want to take up the main sources of pain and suffering in the world, and then try to show you the message that Christian faith has in each one of these situations.

The first element of tragedy: sin.

Henry Drummond was addressing the students at Edinburgh University, and he began one of his lectures with these arresting words:

"I must ask the forbearance of the men here tonight who are in intellectual difficulties if I speak first to the men who are in moral difficulties. It has come to my knowledge during the week from a bundle of letters written to me by men now in this room, that there are a great many students in this university who have their backs to the wall; they are fighting a losing battle, and I must consider their cases first."

Any religion that faces young people with the assumption that they are all right, that they have no moral problem, no battle with sin, is making a terrific mistake. I hope that if you are dealing with young people you will be able to talk with them frankly, honestly and convincingly about sin, for it is real in their lives. I hope that all of you before you go back to your groups of young people will try to decide how God forgives sin, what his forgiveness will do and what his forgiveness will not do.

Consider these college students of ours: let sin come into their lives, and where does its baneful influence stop? It reaches out to wreck their career, then it reaches out to break their mother's heart and their father's hope, and by and by ruin the name that their children born and unborn must bear after them.

Take this passage from Dr. Grenfell's autobiography. He is describing one of the young men that he met while he was doing settlement work in London. "One poor creature who came to us in the last stages of poverty and dirt proved to be an honor man from Oxford. We looked up his record in the university, and verified his claim. He assured us that he intended to begin a new life, and we agreed to help start him. We took him to a temperance lodging, paid for a bed and a bath and a supper, and purchased a second-hand outfit of clothing for him, but the next morning when we went to find him he was gone. We searched the neighboring saloons for him, and soon got track of him. Some one in the temperance lodging had given him sixpence, and a bar keeper in a saloon nearby had offered him whiskey for it. His hands trembled so that he could not lift the glass to his mouth, so the barkeeper kindly poured the liquor down his throat. We never saw him again."

An honor man from Oxford, and see what sin did! That is the first cause of human suffering, pain and anguish.

The second element of tragedy is undeserved disaster.

Please notice that I said "undeserved"

* Northfield Conference for Women's Foreign Missionary Societies, July 1923.

disaster. Some of the disasters that overtake young men can very clearly be traced to their own door. That Oxford graduate had no one but himself to thank that he ended up a drunkard in the gutters of London. He started the drink habit; he had himself to thank for it. But what about his mother? Did she deserve all that pain and suffering and anguish? Oh, no! She had done her best for that boy: she did not deserve the pain that came in her life. By no possible ingenuity of argument can you figure out why she and that boy's father must bear the hours of pain and suffering that came upon them.

The same is true in many cases of sickness. Some of the physical pain and disappointment that you and I must bear is clearly our own fault, but a lot of it is not. You cannot determine why it comes. Did you ever realize that some of the last words that Jesus spoke were these: "My God, why?" Jesus could not explain some of these tragedies: you and I cannot. Religion is the process of trusting God when you cannot understand. "My God, why?" And then, "Father, even if I cannot understand,—Father, into thy hands I commit my spirit!" "Though he slay me, yet . . . ." there is religion; "though he slay me, yet will I trust him!"

In the journal of Henri Amiel, one of the professors at the Academy at Geneva, you will find this incident: He had gone to a physician in Geneva to consult him about some strange symptoms, and the physician told him to his surprise that an incurable disease had fastened upon him. Prof. Amiel wrote in his journal the next morning:

"On waking this morning I found myself staring into the future with startled eyes. Is it indeed to me that these things have happened,—my humiliation growing deeper, my slavery heavier, my circle of action ever narrower? It is hard to conquer a dumb rage at such undeserved agony. Health cut off means that marriage, travel, study and work are all prohibited or endangered. It means that life is reduced in attractiveness and utility by at least five-sixths. And yet, thy will be done!"

Undeserved disaster: the second source of pain and suffering in human life.

Here is the third: relentless defeat.

Many of the obstacles you and I confront in life can be battered down by hard work, by ingenious and resolute endeavor, but there are many situations in life we cannot handle. We do our best, and then the result of our best seems to be not victory, but defeat. When a mother does her best for her children, and prays day after day, year after year, why do prayers stay unanswered? Why do our bravest efforts so often fail?

> I cast my nets in many streams
> To catch the silver fish of dreams.
> In vain I pant, pursue and dip:
> They through the straining meshes slip.
> And still I go my bootless ways
> Through starry nights and striving days
> With naught to show for all my greed
> But bits of shell and water weed.

The fourth great source of suffering and defeat in life is untimely death.

A man of my generation who has seen so many of his own friends go down into premature death in the great war can hardly trust himself to speak of this subject. What does it mean that ten million young men with infinite promise and hope had to go down so early in life before their work was half begun? "My God, why?" And it is not only that they have been cut off so prematurely: you must also consider the suffering that their death leaves in the lives for whom everything is thereafter changed.

These are the four main sources of pain and suffering in human life: sin, undeserved disaster, relentless defeat, and tragic, untimely death.

The Christian Message.

What is the Christian message for people in such predicaments? I wish that all of you could change places with your minister for a week. You would find that the great problem ministers are facing is not to make good people better, but to make bad people good, to make discouraged people win hope and confidence for the future, to face problems like these and bring a message of hope and courage and potential victory in a world half-ruined by death, disease and defeat. What have we to say in such situations?

First of all, Christianity is a message of potential victory for people in these very positions.

We all need to remember that Christianity came into the world not as a system of fine philosophy for the intellectual delight of a few comfortable people. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world!" That is the message of Christian faith, a message for people who are at grips with disaster.

It is impressive to look back across the years and realize that vital Christianity has always brought a message of potential victory in a world of defeat. Listen to this passage from the writings of Cyprian, a bishop of Carthage. He is writing to a young man, trying to convert him to Christianity. The date of this letter is some time in the third century.

"This is a cheerful world as I see it from my fair garden under the shadow of my vines, but if I could ascend some high mountain, Donatus, and look out over the wide isles, you know very well what I should find: brigands on the highroads, pirates on the seas, in the ampitheaters men murdered to please applauding crowds, selfishness and cruelty, misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. Yet I have discovered in the midst of it a quiet and a holy people who have learned a great secret. They have found a joy a thousand times better than the pleasures of our sinful life. They are despised and persecuted, but they care not. They are the masters of their souls. They have overcome the world. These people, Donatus, are the Christians. I am one of them!"

Come down to our own time, and you find that people who have vital Christian faith have learned the same secret.

Several years ago Dr. Grenfell was called suddenly to go on a journey of about sixty miles across the ice to treat a man who had just had a very tragic accident. He started late in the afternoon, and in order to save time tried to cut across a narrow inlet which he thought was frozen over. When he was about half way across this inlet, the ice all about him gave way. He and the dogs plunged into the water, and when he finally crawled out on a cake of floating ice, he discovered he was drifting out to sea and facing almost certain death. He writes:

"Night found me ten miles on my seaward voyage. I had skinned three of my dogs and wrapped their fur about me as a coat. Their bodies I piled up to make a windbreak on the ice. At intervals I took off my clothes and wrung them out, swung them in the wind, and then put on first one garment and then the other, hoping that the heat of my body would dry them. Forcing my biggest dog to lie down, I cuddled up close to him, drew the improvised dogskin rug over me, and went to sleep. The hand that was against the dog stayed warm, but the other was soon frozen. About midnight I awoke shivering. The moon was just rising. The wind was driving me steadily toward the open sea. But somehow my Christian faith was untroubled. After all, it was quite natural for me to be passing to the portal of death from that frozen stream; and quite unbidden the words of an old hymn began running through my mind.

> My God and Father, while I stray
> Far from my home on life's dark way,
> Oh, teach me from my heart to say,
> Thy will be done!"

Christianity brings a message of victory for even the worst situations. Do remember that! When you face boys and girls, when you go out to foreign countries, when you try to interpret religion to your children, remember you are not giving them primarily a system of ethics, you are not giving them primarily a fine philosophy: you are giving them the secret of victory in a world of defeat. You are giving them the bread of life.

Now how does Christianity bring such a victory?

First we said that sin was one source of pain and defeat in the world. What is the Christian message of victory over sin? It is this: A man can have victory over sin through the inexhaustible resources of the living God in our Lord Jesus Christ.

Listen to Tolstoy's confession of what Christianity did for him:

"Five years ago I came to believe in Christ's teaching, and my life suddenly changed. I ceased desiring what I had wished before, I began to desire what I had never wanted. What had formerly seemed good to me now seemed bad; what

seemed bad now seemed good. The direction of my desires was altered; good and bad changed places."

Just here is one of the great achievements of Christian missions. The other day in reading an article in the London "Spectator" I came across this interesting testimony of the value of Christian missions written by an officer of the British army who had just come home from Africa. He said:

"First you must see the Negro boy in his savage state, and then see the finished article as it is turned out by the missionary. You will say, I am sure, that the change is only a little short of miraculous, from a wild, unkempt savage urchin with only a rag for a wardrobe, to a pleasant, self-possessed lad who dresses in spotless, white garments, who can read and write, and who conducts himself with quiet decorum."

The gospel of Christ is the power of God unto salvation to every one that believes. We shall never get anywhere by teaching boys and girls that all the strength they can command is their own, that they must lift themselves to higher levels by tugging at their own bootstraps. They cannot do it, but Jesus Christ can do for them exceeding abundantly above all that they ask or think.

The whole world was lost in the darkness of sin;
The light of the world is Jesus!
Like sunshine at noonday his glory shone in;
The light of the world is Jesus!

The second source of pain and suffering in life is undeserved disaster. What is the Christian message for people who are face to face with tragic situations that they are not to blame for? I think the Christian message is this: A man can conquer undeserved disaster by accepting the inevitable and learning to look within it for the will of God.

It is a very interesting experience in a minister's life to study the effect that tragic circumstance has on different people in his congregation. Many people, meeting undeserved disaster, immediately become spiritual irreconcilables. They will not accept the hard situation, and they waste their life in a futile struggle against walls that are too high to climb, too broad to get around, too thick to burrow through. There is a striking passage in the writings of John Bright, in which he speaks of people who were disappointed in life, and adds, "Their balked idealism curdled into a quarrelsome bitterness." What a description of many people you and I know, people who have been forced to face disaster, defeat, suffering, pain, and who will not yield to the inevitable! Their life resolves itself into a futile battle against overpowering odds. Why do I say futile? Because their struggles do not accomplish anything.

Do you remember Jesus' words: "The cup that my Father giveth me, shall I not drink it?" Tragic, inconceivably tragic; and yet what good would it do for Jesus to rebel?

Acquiescence in the inevitable,—there is the first secret of victory. You will not get anywhere by battling against the powers that are too much for you. Accept them! Rest in the Lord! Wait patiently for him!

Then there is another step: when you find you have accepted a tragic inevitable, you can look within it for the will of God for your life. If God has put walls around your life, his will for you must be inside them.

When General Booth was a very old man his eyesight began to fail. All sorts of treatment were tried in vain. Then it fell to the general's son to tell the old man that he would have to give up hope of ever seeing again. General Booth listened very quietly to the tragic words, and then said:

"I have done the best I could all my life to serve God and his children with my eyes. Now I will do what I can the rest of the time to serve God and his children without them."

Accepting the inevitable, looking within it for the will of God, here is the victory that overcomes the world.

The third source of tragedy in human life is inescapable defeat. A man does his utmost, as Jesus did, and then the cross waits for him. What has Christian faith to say in such an hour? It says this: A man can conquer relentless defeat by learning to leave ultimate results with God.

Have you ever noticed that that is what Jesus is talking about in the parable in Mark 4. 26-28: "The kingdom of heaven is

as if a man should cast seed on the earth, and should sleep and rise night and day, and the seed springs up and grows, he knows not how, for the earth bringeth forth fruit of herself." The Greek word translated "of herself" is "automache," which means "automatically." Jesus said this man put seed in the ground and then had to leave it. Not all the worrying, all the working, all the thinking, all the planning imaginable could bring the crop. Nothing he could possibly do would change those little seeds into waving fields of corn. What was the farmer to do? Sleep and rise, and let the earth itself do what a farmer can never do,—produce a crop. The seed will spring up and grow in ways he knows nothing about, "for the earth brings forth fruit automatically." The farmer does not have to do anything more about it.

Our churches today are full of people who have the false idea that they must do all the work in bringing in God's kingdom. They think they must plant the seed, that they must coax the seed up out of the ground, that they must keep working until the harvest begins to form, and then by some intense human effort that they must bring the full corn in the ear. They cannot do all that! You know it. I know it. The only things that can bring in the crop are the field and God's sunshine and God's rain. The farmer's responsibility is over when the ground is prepared and the seed is in the ground, for the earth brings forth fruit "automatically."

It is a great moment in a man's life when he realizes that. You do not have to convert your children. All you have to do is to bring them face to face with Jesus Christ, and plant the seed of a new life in their hearts. You and I do not have to bring forth the new life. All we have to do is plant the seed, and wait patiently for God to do the things that we cannot do.

That is the most encouraging message you can bring to people who are stirred up over problems of social reform. We all want a better social order. What is our part in bringing it about? Planting seed. Then the earth will bring forth fruit of herself.

There is one other element of tragedy in life,—untimely death. What is the Christian message of victory in that situation?

About the year 125 A. D. a Greek by the name of Aristeides was writing to one of his friends about the new religion, Christianity. He was trying to explain the reasons for its extraordinary success. Here is a sentence from one of his letters:

"If any righteous man among the Christians passes from this world, they rejoice and offer thanks to God, and they escort his body with songs and thanksgiving as if he were setting out from one place to another nearby."

What a description of Christian faith in immortality,—that a man sets out from one place to another nearby! Is it any wonder that a religion like that swept paganism? Those who are gone before are not lost, not separated from us permanently: they are only waiting in another place nearby for us to join them again.

Sometimes it is hard to believe it, yet if God is our father it is inconceivable that he should let the love and friendship of a lifetime be broken forever by some tragic misplacement of material in a complex physical body. If God is our father we can trust him to lead us to another place nearby.

Thanks be unto God who giveth us the victory through our Lord Jesus Christ over sin and tragedy, defeat and even death!

THE BUILDING OF AN EFFICIENT CHRISTIAN LIFE.*

III. OUR ATTITUDE TOWARD THE CHURCH.

Rev. A. W. Beaven, D. D.

During the two addresses that I have given I have been speaking on the general subject of the building of an efficient Christian life. I come this morning to call your attention to the fact that no one gets very far in the religious life without

* Northfield Young Women's Conference, June 1923.

facing this question: What is my attitude going to be toward the Christian church? Here it is, a great institution. Most of us were born under the shadow of its influence, most of us have had its inspirations, most of us are already in its membership; but what is to be the real attitude of mind and of heart and of life which we take toward that institution?

There are three attitudes we can take toward it: We can support it, we can oppose it, or we can be indifferent to it.

This is a day when people are very free to criticize it. One of the commonest forms of indoor sport is for some one to get up and berate the church, find fault with it, criticize its people and ministers and forms of organization, the acts it performs and its ceremonies, etc. The magazines are full of criticism, the lecture platforms reek with it, and even pulpits sometimes sink low enough to spend time berating the church of Jesus Christ.

When I refer to the church I am not speaking of your church or my church; I am not speaking of one sect or another sect. I am speaking of the great institution which, taking it together, we call the church of Jesus Christ.

Do not get confused, young people, by these criticisms about the church of Jesus Christ! There are certain things to remember about such criticisms. They do not prove much of anything ultimately or completely. They display the mood of the people who utter them. Sometimes people criticize for lack of something constructive to say. The cheapest and easiest form of intellectual process is to criticize.

But that is not saying that you do not have to think through what your relationship is going to be to this institution that we call the Christian church.

Two or three things I emphasize before you.

A Great Institution.

First of all, you dare not take an attitude of indifference.

Why not? Because the institution itself is too great an institution. It stands with all the majestic solidity of Gibraltar. Now, a person may stand over against Gibraltar or over against the towering peaks of the Alps or over against a snow-crowned mountain like Rainier, and say, "Pooh, pooh, pooh!" but the reflection is not upon the mountain nor upon Gibraltar: it is upon the person who says it.

The Christian church is two thousand years old. If it did not have something about it that was permanently vital and powerful, it would not have lasted for two thousand years. It is bigger now than it ever has been in its history. One-third of the human race are affected by its influence. In this country any other organization that you can mention is puerile compared with the Christian church. Are you a member of a sorority that has national relations? The membership of any sorority that ever existed is only a little group contrasted with the immense organization of the Christian church. Are you a member of a fraternity? All the branches in this country put together can make in their membership only a few millions of people, but the Christian church in this country alone embraces forty-five to fifty millions of people. It has branches all over the globe. It is throwing its influence into every country that exists today. There is no institution that for size will compare with the Christian church.

When people stand around and talk about the church going into its dotage and people forsaking it, and about its having no virility and power, just remember this: even to this day the people who belong to the Christian church will sacrifice more, will stay with it longer, will do more for it than for any organization, by and large, that they belong to.

What institution can you name of any size that claims the allegiance or can command the sacrificial response that the Christian church will? Can you name any other organization out of which you could as easily recruit young people for a mission to the heart of some desperately dangerous foreign country?

We are inclined to think in this age of "dollarocracy" that money will buy anything, that commerce and the flag of commerce will go anywhere on earth, but it has not been commerce, much as we love money, that has pioneered to the very center of the dangerous places of the earth, it has been the missionary enterprise; and commerce has followed that. The mission-

ary has gone ahead, has broken the path, and then the money-makers have crowded along after him. It has been strange to see how commerce has waited on missionary enterprise, and is following along and reaping the benefits of it.

Not only that, but people will do more for their allegiance to the Christian church.

It has done more than anything else to lay the foundations of what we call worthwhile in civilization. Where do you get people to go into social service work? Do you get them outside the church? No; eighty-five per cent of all the people that flock into social service work are inside the membership of the Christian church.

Not only those who give time, but those who give money are church people.

A Necessary Institution.

Again, it is not simply that the Christian church is a great institution and a powerful institution, but it is an absolutely necessary institution.

If it quit doing business today, the people who find fault with it would have to invent another institution tomorrow to begin doing what it has done. It seems an absurdity to me, the ease with which certain people take it for granted that if the church wanted to teach morality, that was entirely up to her, but so far as they were concerned, they could very well get along without it. Why, the question as to whether the moral teaching of any generation is well done or poorly done is a matter of cash that can be checked up every Saturday night for every person in the community! It is a matter that registers in the pocketbook of every citizen in the community.

Did you ever stop to think that when you trade in a department store every person who has fleeced that store, every person who refuses to pay their bill, has their bill put back upon yours, and you pay it? You say, "I didn't know that." I will tell you what happens. They must raise the price of goods to the people who pay their bills to make up for the folks who will not pay. In other words, every person who is dishonest has his bills assessed upon the people who are honest.

That same principle runs all through our modern life: the bad people make the good people pay their bills. The first criminal that was electrocuted in New York State cost the state $100,000. Who paid it? Did he pay it? Did the thieves pay it? Did other criminals pay it? Did the drunkards pay it? Not at all! The good people paid it, the citizens who were paying their taxes and supporting their institutions and providing for the upkeep of the police and the judges. They supported this man's wife after he got into the penitentiary. They paid his board in the penitentiary. They paid for the lawyer who tried his case. They paid the judge who was on the bench. They paid the whole $100,000. The question of whether people are bad or good is a matter of cold cash to everybody in the community.

When you are making up your mind what your attitude is to be toward the Christian church, bear in mind that it is doing an absolutely necessary work, and the reason why people feel free to criticize it is because they are so dead sure it will go on doing that work. If they felt that criticism would stop it, they would realize right away they would not dare to do it, because it would cost them so much money to do the work the church is doing. The church stands there, a splendid moral instructor in the midst of society, and it is doing a piece of work that is absolutely essential. No work that they do in the way of education, or culture of art or music, or financing the communities, can compare for a moment with the fundamental importance of what the church is doing.

What is more, if the church fails, all the rest of them fail. For the more money a man has, the more education he has, the more culture he has, the more political influence he has, if he is a bad man the more certain he is to wreck himself and wreck society. Unless the church is doing the thing for which it was begotten, namely, the bringing of the gospel and the ideals of the Lord God into the lives of humanity, everything else that folks do is jeopardized and weakened.

Now, when people come to you and say, "Oh, well, the church is old-fashioned and behind the times! The thing for you to do is to get into social service, and put your time into united charities, or into

hospital service," or this or that, if you turn your back upon the church and you give your time to these other enterprises, you are killing the goose that lays the golden egg. Those enterprises are all right in their way, but you never saw them sprout in soil that had not been fertilized by the teaching of the Christian church. They are secondary. If you want to put some time into them, do so; but in the name of everything that is permanent and infinitely worthwhile, do not forsake the Christian church to put your time in there!

You can make a flying switch, and the locomotive that is with the train can be disconnected, and for a little while the train will keep on going; but it will go slower and slower, and finally stop altogether. You cannot make it go permanently unless it is hooked on to the engine. And you cannot make the instruments of social service and the expression of fraternity go for any length of time unless they are hooked on to the great personal dynamic of religion. If you turn your back upon the church and give your thought to social service, you are simply saying, "I am going to ride on something which depends for its strength upon the church, but I will do nothing to support the church." Be as generous with your time as you can afford to be with all forms of social service, but do not cheat the primary institution, which is the church!

Now, I know that people say there are many in the church who are not spiritually minded, who do not keep the law, who make professions they do not live up to; it is full of hypocrites. Do not be misled by even those criticisms! God knows there are people in the Christian church who are hypocrites, there are people in the church who are dismal failures; there are even men in the pulpit who are not all that they should be. But, my friends, there are people in every place in life who are not what they should be! There are hypocrites in every organization that was ever started. There was one of them in the little group that followed Jesus Christ.

If there is a God and he made us, somewhere among the children of men there must be groups of folks who are striving to get back to God. What is the Christian church? It is a group of folks who have taken the hand of Jesus Christ, and are moving in pilgrimage form toward his purpose and are doing his will. Be careful what your attitude is toward that institution!

Personal Advice.

First, make yourself qualified to be a member of that institution.

Young people, never be content with being a nominal member of the church of Jesus Christ! You ought to have your own definite religious experience to qualify you for membership in that institution. What makes the Christian church powerful? It is powerful in so far as the folks who are in it are related to God through Jesus Christ by a vital religious experience. "The church, which is his body, the fulness of him that filleth all in all."

Not only be a member of the Christian church, but make up your mind that you are going to be a constructive and active member!

It is pathetic how many people are willing to belong to it, and never amount to anything. I say to my people at home there are three kinds of church folks: those who pull the load, those who ride, those who ride and drag their feet.

What kind of a church member are you? How much contribution of real vitality have you ever made to your church back yonder at home? How much would they miss you if you dropped out? How much do you count when you are home? That is a serious question. The church of Jesus Christ is suffering from the fact that a lot of people are playing the game of church membership like our colleges play their athletic games, where eleven men do the playing and the rest sit around and say, "Rah! Rah! Rah!" What is more, they not only stand and wave a little handkerchief, but they think they are called of God to do a lot of criticizing about the way the play is going on.

I challenge you, if you are a member of that great and magnificent organization called the Christian church, to make up your mind you will be a worker, you will be a worthwhile and a contributing member in every way to that institution.

Another thing: If you belong to the church, attend it!

These are rather peculiar days. Many young people think, "Oh, yes, I will belong to it, I will give my money to it, but there are so many things to do, and I am so tired on Sunday morning, that I just simply cannot go." Then we have this mushroom group of excuses, that a person can worship God just as well in the open air, you know, amid the beauties of nature and by the little streams, etc.

Bear this in mind: The great need of a soul is to keep in touch with God. Worship is not an artificial invention: it is a craving that grows out of the real need of the soul. A person cannot keep a Christian life moving efficiently who does not have some regular time for the worship of almighty God and the bowing of the soul in his presence, and for the freshening of his ideals in his presence and by his Spirit.

Young ladies, keep your Sundays free from the encroachments of our modern life! Your soul has rights. There is a day, and there are hours of each day, that you ought to set aside for the culture of your soul. If you do not do this, your soul will be untrained, undeveloped.

Another word. People tell me every once in a while:

"Why, I can be just as good outside the church as in it! I think I am just as good as a lot of folks I see inside. Anyway, I prefer to play my little game by myself, and do the little good I can, and take my chances with the rest of them."

That seems pathetic mockery to me! What do you suppose the church is? A sort of a club into which a person goes and pats himself on the back, and is sure he has an insurance against hell and a through ticket to heaven, a place where we do not need to worry about the future? Why, the Christian church is an institution for representing Jesus Christ and for fighting evil! It is a great aggregation of those who love the Lord Jesus Christ, who are pushing back the forces of darkness.

My last word is this: The church of Jesus Christ is all that I have said to you, but I would not have you think for a moment that I am ignorant of its weaknesses or of the things that hold it back. You young people are coming into it in an age when it meets great and tremendous opportunities and serious obligations. I pray you, be not content with the Christian church as it is! Have ideals for it that are far bigger than those that you find as you come into it! Have great visions, but let every one of those visions come from God through Jesus Christ! I urge you that your leadership in the Christian church shall be such that when you leave it it will be nearer Christ's purpose, and not farther from it! Never exercise your influence, even in the smallest class or branch of the Christian church, in such a way that that class or church will have drifted farther away from the ideals of Jesus.

We represent this morning all sorts of denominations. There is no value in being proud that you are a member of a sect because of what it has done in the past if that pride does not lead you to want to make a better contribution in your day and generation than your forefathers made. When any generation rests on pride in its past to the extent that it becomes an excuse for being lazy and indifferent and careless in the present, their pride is of the devil, not of God. These are days when the forces of evil are getting together: they ought then to be days when the forces of God show a united front. I am not pleading that you shall ever forget the noble traditions of the past in the denomination to which you belong, but I am saying that this is no day for us to stand and be enamored of the things that separate us to the extent that we cannot see the fundamental things that unite us in our loyalty and love for Jesus Christ. Let your leadership be such that we shall all move unitedly toward the great tasks of God, and not along the little pathways that keep us from seeing each other face to face!

Next Month.

Qualities Essential to Success, by Rear Admiral William S. Sims, U. S. Navy. An address before the Northfield Schools.

"How Often shall my Brother Offend and I Forgive Him?" by Rev. Samuel Chadwick.

Week of Prayer topics, and other articles on Prayer.

See in the advertising pages for other forthcoming articles.

MOUNTAIN-MOVERS.*

Rev. Daniel A. Poling, D. D.

Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. Matthew 21. 21.

Erosion is a mighty mountain-mover. Some are moved only with the passing of centuries, but in the end the wearing away by the elements is sure.

Man too is a mighty mountain-mover. With the spade two continents are severed. When a range hinders the progress of a city, it is literally shoveled away.

A mountain is high, its peaks often soaring far out of sight among the clouds. A mountain is rugged: it requires a great deal of stamina and good solid muscle in order to scale its heights. A mountain is lonely. We visit mountains when we desire a change from the daily routine of life.

We do not and cannot remain there for any great length of time. When Jesus was on the mount with three of his disciples Peter made the suggestion that they build a tabernacle there, and stay. Jesus knew that this was an unwise suggestion.

The mountain was made for the plain and the valley. As a parent his child, so does the mountain stand over the valley, giving it protection and nurture. Northfield is a mountain from whose sacred heights there should come inspiration and renewed courage to go down into the valley of service.

The highest mountains are not physical, but spiritual. They rise up before us as a challenge. Do we allow them to hinder our progress? Jesus was constantly speaking about these spiritual mountains.

One of the highest and commonest is the mountain of selfishness. Did you ever stop to think how much time and energy you devote to the gaining of your own personal happiness? Yet when that is the aim in life, how strange it is that nearly every one falls short! Happiness is a sly nymph: when we seek her she flees; when we are forgetting self in the service of others, then immeasurable happiness is our lot. That is the secret path whereby selfishness can be conquered.

Then there is the mountain of material things. It is impossible to escape their compulsion. They fill a big place in life, and it is perfectly proper that they should do so. However, they should not overshadow all other activities. It is a singular fact that the acquiring of wealth, with the difficulties and added responsibilities that it entails, more often than not brings unhappiness.

A short time ago a noted American was visiting South America, and while stopping at a prominent city was asked the reason why North America had so far outstripped its southern sister in Western civilization. Seeing that the American hesitated to reply, the other offered an answer to his own question.

"Our continent was settled for the selfish purpose of seeking gold, while your land was founded for worshiping God," he said.

The mountain of lawlessness is one that towers before us today as almost insurmountable. Personal liberty must always be subordinate to public welfare. The splendid institutions which we have today constitute a heritage of the past. We in our turn must lift high the torch, and keeping it burning ever brightly, pass it on to those who are to come. Discipline is not popular today, but we must remember its importance. It is only through submission to a higher moral law that society can achieve progress.

Fear is another mountain that always has and still does imprison the human soul. To abolish fear and substitute faith was the message of Christ.

Along with fear is doubt. We doubt God, man, friends, motives; indeed, there is nothing worthwhile of which man has not had some doubt.

What is needed today is a strong and intelligent faith in a living God. With that as a basis we shall soon gain faith in man and in our institutions. It is good to cultivate the habit of repeating to oneself, "I

* Northfield Christian Endeavor Institute, August 1923. Condensed.

believe!" I do not mean that I believe everything, but there are enough things that we can, with profit, really believe.

Is it not true that faith, with all that it implies, is the route by which all these apparently impossible barriers can be climbed? And what better way of cultivating this much needed faith than prayer? God moves mountains because he can plant seeds of faith in men and women, giving them a new spiritual compulsion.

Listen to the words of Christ: "If I be lifted up, I will draw all men unto me!" This is the greatest power for moving mountains the world has ever known. He taught and lived the life of faith.

Believe in God, Christ, in yourself, in your neighbor, in the present, and in the future! Faith spoke, and there came forth Magna Charta, the Bible, America, Lincoln! Faith is speaking to us now! With it we shall move mountains!

THE CHRISTIAN FOR TODAY.*

Rev. Floyd W. Tomkins, D. D.

If Christians were what they ought to be, there would be no chaos in the world today.

Christianity is a part of our very life. We cannot imagine its absence. Into every sphere of life there enter the elements of love, prayer, worship, faith and hope, all of which are so necessary in the religion of Jesus Christ.

What kind of Christians should men be today? Should we be like the men in the time of Christ?

The truth as taught and lived by Christ remains forever the same: it is the application that varies. The interpretation of the truth must be adapted to the life that we now live. The demands of today are different from what they were in the past. There was a time when it seemed perfectly proper for men to live the monastic life, shutting themselves up altogether from contact with the outer world. Today the tendency is in the opposite direction. Service is the watchword.

Christianity is governed by three great facts,—God, self, and our relation to the world.

God. To many God means little, if anything. To those of us who claim to be his children he is not known as he should be. Does he enter into our everyday life? Do we bring our troubles to him? There is a tendency to banish God from daily life. Our modern life is tainted with questionings and doubt. What we need to do is get near to God and let him control our lives.

Self. Modern Christianity has a strong tendency to be egotistical. This is clearly illustrated in the kind of prayers we offer, which are largely personal requests for ourselves. A prayer should be made up in the following order: First, a period of silence for adoration, then a silence to allow God to speak, next thanksgiving and intercession, with self last. Christianity is a matter of individual direction, largely. God can work in us only when we surrender ourselves to him and allow him to work his will. We are not sufficient unto ourselves.

Our relation to the world. A Christian does not live for himself alone. One of the fundamentals of Christianity is service. When a person knows that he has the desire and the power to serve, he is sure of his close contact with Christ. The whole world is crying out for God, and it behooves everyone who considers himself a Christian to be ready to give whatever help he has at his command.

A modern church should have these characteristics:

The vision of a perfect world, in order that we may be filled with the hope and joy of a true optimist;

Full energy of life in the service of God;

A spirit of sympathy; and

Consciousness of God's presence.

Had I been the servant of man I should have received but poor wages. But happy for me it is that I am the servant of him who never fails to give his servants that which he has promised them!—John Calvin.

* Northfield Christian Endeavor Institute, August 1923. Condensed.

EDITORIAL CORRESPONDENCE.

Dear Sirs,

I thought very seriously of giving up your magazine, as I think it is not so good as formerly, although double in price. Why religious magazines have deteriorated is a question. Did the war lower Christian standards, cause spirituality to weaken, or has the world crept into it, that it is losing its high trend? . . . .

I inclose my check for $3, renewing my subscription and sending the RECORD for one year to Rev.———, Oregon.

An occasional letter like the above makes us ask in what details the RECORD is not up to the mark, just where the standard has been lowered. We shall take it as a kindness if our readers will frankly write us their carefully considered criticisms and constructive suggestions as to how we may maintain the highest possible standard of truth and usefulness.

Dear Sirs:

I enclose herewith $2.25 for renewal subscription to the RECORD OF CHRISTIAN WORK.

Your publication is one of the class that no one can afford to be without. It has certainly kept up to the highest stand of efficiency, and the various articles published throughout the year were an inspiration and a help to every reader.

The writer wishes you unbounded success in all your work!—A. S. M., Prince Edward Island.

Bible Notes for Daily Devotions.

We would draw the attention of our readers to the portions of Scripture which will be expounded by Dr. Gardner of Riverside, Cal., in the coming months.

Proverbs, Ecclesiastes and Song of Solomon will run into the middle of December. Isaiah will follow with about three months, Jeremiah two months, Ezekiel two months, Daniel one month, and the minor prophets a chapter a day.

Speaking editorially, we have to read Dr. Gardner's matter in manuscript and type a half a dozen times, and we think his course is about as good as any course offered in any magazine for general reading. There is enough of historical background to give an intelligent grasp of the original setting, and there is fine spiritual interpretation and personal application. Dr. Gardner is not a devotee of any single school of Biblical interpretation, but reads all kinds, and gives a balanced conclusion.

Pray his prayers with him, and you will catch his spirit!

Beware of having the wheel-barrow religion,—the kind that moves only when pushed!

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

17404..$ 6 00	17405..$ 4 45	17409..$ 5 00
17410.. 2 00	17411.. 5 00	17412.. 2 00
17414.. 6 00	17415.. 1 00	17417.. 6 00
17418.. 5 00	17419.. 3 00	17420.. 10 00
17421.. 2 00	17422.. 6 00	17423.. 2 00
17424.. 1 00	17425.. 1 00	17426.. 5 00

Rev. Charles W. Abel's Work at New Guinea.

17407 .....$50 00

Spring Memorial Gardens.

17406 .....$ 5 00

Africa (Dan Crawford).

17408..$ 5 00 17413..$21 00 17416..$ 75

India (Sam Higginbottom).

17410 .....$ 5 00

Labrador (Dr. W. T. Grenfell).

17410 .....$ 5 00

Liberia (Mr. Wolo's School Work).

17407 .....$50 00

Dear Mr. Moody:

Just a line from "out East" to say how much we appreciate the RECORD OF CHRISTIAN WORK, which comes to our station from month to month. We are indeed grateful for the kindness of our friends who by their generosity make it possible to get this magazine.

Personally the arrival of the RECORD always makes me impatient for a spare moment when I may peruse its pages, for in this land, where there is so little help for our own spiritual life, the articles in the RECORD are a source of great joy, inspiration and mental refreshment.

While I am a stranger to your country, and have not had the privilege of attending your conferences, I am nevertheless able to participate with you in the many blessings through the agency of the RECORD.

I am happy to tell you that the Spirit of the Lord is with us, and we are gradually turning the Chinese folk to whom we minister, to seek a deeper knowledge of the Spirit of Christ in the personal life.

Since my last letter to you I have moved to a new station, so would be glad if you will send the RECORD to my new address. I am now in Tsinanfu, the address being,

The Salvation Army,
Wei I Lu Nan T'ou
Tsinanfu,
Shantung, China.

God bless the RECORD!

Yours in his service,

Harry D. Penhall.

OUR BOOK TABLE.

The Bible Story: A Connected Narrative Retold from Holy Scripture, by James Baikie. Macmillan Co., New York. 472 pages, illustrated. $5.

This is the de luxe Bible book of the current season. It is very beautiful.

Rev. James Baikie has undertaken to retell the Bible story, not adhering too slavishly to the standard versions, yet maintaining the same dignity of style and diction. It is not a new translation, nor a mere paraphrase. Every now and then a fresh turn of expression has a pleasing effect.

Old Testament history is covered pretty fully. Eight pages of matter carry the history over from the Old Testament to the New. In the New Testament the narrative goes beyond the life of our Lord into the story of the early church in Palestine and abroad, with two paragraphs on Revelation.

Only occasionally do comment and theorizing about the contents appear. Mr. Baikie assumes Job to be an imaginary figure created by some one in the days of the exile, and Jonah to be a late parable.

The subtitles given to the sections are fresh and expressive. Thus, Jacob is treated under the caption: "The Cheat who became a Prince: The Deception, the Wandering, the Return." "A False Start, and a Vision of God" is an apt title for Moses' experiences.

The 50 full-page illustrations in color certainly look fine, but on examination they are seen to be rather conventional, with details that will not command universal assent. They were made specially for this book by J. H. Hartley.

Both as to contents and make-up the volume is worthy of a place on any library or parlor table. It is not a child's book, merely.

Bible Stories for Young People, by Sarah Elizabeth Dawes. Thomas Y. Crowell Co., New York. 351 pages, illustrated. $2.50 net.

The scheme of this book is biographical. Beginning with the story of the flood, chapters are devoted successively to each of the leading characters from Abraham to Daniel, weaving substantially the whole Bible story about them. Five chapters are given to our Lord, and separate chapters to John the Baptist, Peter, Paul and John the disciple.

Twelve characteristic drawings in color by John Fulleylove adorn the book. They seem to be paintings made in Palestine, not imaginary pictures of the actual Bible scenes.

If the rising generations are to be grounded in the Bible, surely such books and pictures as we have here bring the desired information in most attractive and understandable form.

The Children's Gateway to Bible-Story-Land, by Laura Merrihew Adams. American Sunday-School Union, Philadelphia. 182 pages, illustrated. $1.50 net.

Old Testament Story-Land. 89 pages. $1 net.

New Testament Story-Land. 90 pages. $1 net.

A mother's gift in story-telling with personal lessons interspersed, is crystallized in 25 stories from the Old Testament and 25 from the New, bound together in the first named volume, but obtainable separately in the others.

Biblical quotations are used at dramatic points, so as to familiarize the children with the text of Scripture. The stories afford an outline of Old Testament history and of the life and work of Christ. Full-page pictures reproduce famous paintings, one for each story.

The print is in large type, and hard names are divided into syllables, thus, "A-bra-ham."

Pupil's Stories, Primary Department, First Year. Presbyterian Board of Christian Education, Philadelphia. 50 cents a dozen, $3 a hundred.

Twenty-one 4-page pamphlets, with holes for stringing together as new stories are handed out week after week. Each contains a fine picture on the first page, a Biblical story in large type, memory verses and other catchy fillers.

A mother could easily interest and instruct her child of 4 to 6 years with these pamphlets in the home.

Supplemental Activity is provided for by another set of holed sheets corresponding to the foregoing, giving outline pictures to color and simple questions for the child to answer. 25 cents a package.

Stories, Poems, Narratives.

Ancient Beautiful Things (The), by Fannie Stearns Davis (Mrs. A. McK. Gifford). Macmillan Co., New York. 81 pages. $1.

A tasty volume of pleasing verse, showing delicacy and feeling. Many of the pieces have the appeal of motherhood and home and children and friendship.

Competing Artists (The), by Sara C. Palmer. Bible Institute Colportage Association, Chicago. 126 pages, decorated. 50 cents and $1.

An old-style real religious story in an up-to-date setting. Miss Palmer says the main incidents actually happened to people she has met in her evangelistic work; fiction is only the vehicle of fact. The point of the story is a warning against Christians marrying outside the family of faith.

Famous Hymns, with Stories and Pictures, by Elizabeth Hubbard Bonsall. Union Press, Philadelphia. 116 pages. $2.

Fifty hymns, arranged topically, each occupying two pages with descriptive story and picture. The volume measures 8x11 inches, with panel picture in the cover, making a giftbook for young people.

Fun, Folk and Fairy Tales for Boys and Girls. Fleming H. Revell Co., New York. 160 pages. $1.25 net.

A downright good book of stories for young people. They have been told and tested in Junior Chautauquas, and selected by experts for their acceptability. Eighteen in number, filling from three to a dozen pages each, and by a dozen authors, their subjects are birds and animals, kings and peasants, historical incidents and what not, —legends, fairy tales, folk tales, fiction.

For each story is indicated the age limits of children who will enjoy it most, between 8 and 14 years. We have passed this limit ourself but we have enjoyed the stories regardless.

Gaspards of Pine Croft (The), by Ralph Connor. George H. Doran Co., New York. 318 pages.

Paul Gaspard, the hero of this novel, has a drunken father, with all the woe and worry that entails. Into the story of his courage and devotion and resistance against taking revenge the author weaves plenty of adventure and romance with his usual power. There is a tender strain throughout, and all ends well.

Glimpses of Indian America, by W. F. Jordan. Fleming H. Revell Co., New York. 207 pages, illustrated. $1.75 net.

Mr. Jordan is an agent of the American Bible Society. He has discovered that the name "Latin America" is a misnomer for a large part of Central and South America, especially in the interior, where Spanish is often not known and where the people and their languages are Indian: hence it is more accurate to speak of "Indian America." The forefathers of the natives enjoyed high civilization before Columbus stumbled on to America, and four centuries of European contact have not changed racial life and languages.

This book is the outcome of travel in this territory. The chief emphasis is laid upon the appalling need of the Indian for the gospel, for education, for everything. While race consciousness is growing, the Indian is still ground down by landlords, priests, and other upper classes. Protestant mission effort has gathered many trophies and advanced them socially, offering help along educational, medical and industrial lines as well as directly religious lines.

The book, then, is more than a travelogue: it is a missionary report and appeal. Mr. Jordan is a wide-awake observer, and he has the gift of describing what he sees and learns. He circulated not among the politicians and other parasitic classes, but among the people, with heart-felt sympathy for their deep need.

In Palestine at the Empty Tomb, by E. E. Violette. George H. Doran Co., New York. 89 pages. $1.25 net.

A pleasing narrative of a stay in Jerusalem at Eastertime, with visits to the sacred places and with incidents and arguments to prove the reality of the life beyond.

The book has a colored frontispiece and tasty cover, fit to serve as a giftbook in time of bereavement.

Lincoln and Others, by Thomas Curtis Clark. George H. Doran Co., New York. 90 pages. $1.50 net.

Twelve short pieces on Lincoln open the contents of this book of verse. Between 50 and 60 more pieces apostrophize individuals like Shackleton or Roosevelt, or give expression to pretty thoughts. Many verse forms are used, but no free verse. Judging by the titles, the author's poetic muse awakes easily, but quits promptly.

Magic Gift (The), by Nannie Lee Frayser. Pilgrim Press, Boston. 30 pages, illustrated. 50 cents.

A flag story to tell or read to children on such patriotic occasions as Memorial Day, the Fourth of July, Flag Day. Miss Frayser is an adept at the art of story-telling.

The type is large size, and everything about the make-up is attractive to the eye.

More Jungle Tales: Adventures in India, by Howard Anderson Musser. George H. Doran Co., New York. 196 pages, illustrated from photos and drawings. $1.50 net.

A better book than its predecessor, the stories being shorter and more varied. Breezy snapshots of Indian life and conditions reveal in very readable form and

without preachy flavor the high heroism of missionary life and work over against the terrible need of it.

Northern Neighbors, by Wilfred T. Grenfell. Houghton Mifflin Co., Boston. 333 pages, illustrated. $2.

Eighteen short Labrador stories, some of them reprints, and all rattling good. When a man has such adventures in the course of a useful ministry as Dr. Grenfell, it is easy to see how he has good stories to tell. The interest in this book will not be confined to young people.

This is Miss Applegarth.
(Picture by courtesy of "Missions.")

Some Boys and Girls in America, by Margaret T. Applegarth. George H. Doran Co., New York. 231 pages, illustrated. $1.50 net.

Twenty snappy stories reduced to print in so homey a way that you can almost hear Miss Applegarth talking and see her drawing the pen decorations.

The versatile author does in this book what she has done so well in other books for foreign fields. Her charm and cleverness as a writer are always subordinated to missionary interest and appeal.

Song of Korthan (The), by Frances B. Taylor. Fleming H. Revell Co., New York. 30 pages. 35 cents.

A new story of the birth of Christ, in gift binding and decorations.

Korthan the Minstrel has one song which he cannot sing until he meets the King. He misses him at Bethlehem, but twenty years later he comes upon him in the carpenter shop at Nazareth.

Stories from 'Round the World, by Hazel Northrop. Fleming H. Revell Co., New York. 152 pages, illustrated. $1.25.

Two previous volumes of stories for young people welcome a third member of this entertaining family. There are 16 stories, founded on fact, from ten different lands.

Here is a thought from the Preface: "In Christian lands horrors are called horrors. In lands where Christ has not been born, horrors are labeled 'customs.'"

Tomorrow about This Time, by Grace Livingstone Hill. J. B. Lippincott Co., Philadelphia. 345 pages. $2.

Prof. Greeves, internationally famous bacteriologist, finds himself in a nice mess. His first wife,—a lovely girl, daughter of a minister,—died when the first baby was born. In the shock of grief he gave the little girl to his parents-in-law, and began to live wild. A sensuous, worldly type of woman caught and married him. As the book opens we learn that they have been divorced, and as the court gave him possession of their daughter when she reached the age of 14, said daughter is now on her way to join him. A letter reaches him from his firstborn also, saying her grandparents are both dead, and she wants to see him.

Picture this scientist, then, whom death and divorce have deprived of an acquaintance with his two daughters since their earliest years, and whom he has no desire ever to see again.

Daughter No. 2 has been reared as the rawest kind of a flapper by her mother. She supplies the shocks and thrills for her father, the old household servants, and the old-fashioned little town. No. 1 is a duplication of her lovely mother. The motif of the story is the taming of No. 2, and the birth of true parental feelings on the father's part.

Mrs. Hill gives vivid and perhaps not overdrawn sketches of the various realms of life to which her characters are used. Her psychology is good. The title suggests the religious basis of the story, and some readers may say it is goody-goody in spots. But it is a rattling good story, with well drawn characters, and lots of action. The proofreader must have been half asleep.

When the East is in the West: Pacific Coast Sketches, by Maude Whitmore Madden. Fleming H. Revell Co., New York. 153 pages, illustrated.

Ten stories that give as many different

Say it with books this Christmas and New Year!

aspects of the Japanese problem on the Pacific Coast, where Miss Madden, a missionary to the Japanese, spent four years. Experiences of picture brides and American-born children, of farmers and other types, expose the ins and outs of the problem, and show the need and power of Christianity and of Americanization in their respective fields.

Two Jewish Novels.

Simon of Cyrene, by Thomas Hall Shastid. George Wahr, Ann Arbor, Mich. 446 pages. $3 net.

The subtitle is, "The Story of a Man's (and a Nation's) Soul." Mark 15.21 is quoted on the title page, to indicate the historicity of the leading character in the story. An effusive Introduction says you can read the book as an allegory or as a plain story.

It seems to be an attempt to interpret the national experience of Israel under the figure of Simon's individual life: inner experience, not outer, although historical events are incorporated to a small extent, as in the case of Simon bearing Messiah's cross. It professes to be true to Bible chronicle, post-Biblical history, and prophecy.

It is a mixture of Hebrew, Greek, and Roman. The names of most characters are allegorical, like "Trivialis." A hard book to read and understand.

A book reviewed in a recent number of this magazine, **"The Shepherd Prince,"** a historical romance of the days of Isaiah by Abraham Mapu, translated from the Hebrew by B. A. M. Schapiro of New York, has received most eulogistic mention, a column long, in the "New York Times Book Review."

"Amid the welter of ephemeral fiction," it begins, "it is refreshing to find a masterpiece. 'The Shepherd Prince' is one of those spacious stories written for all time."

"Some books become as famous in translations as they were in the original," it says further. The Bible is one of them. In this book Mr. Schapiro "has produced a volume of the English language in its stateliest and most delicate cadences, which, as Dr. R. D. Wilson points out, is a sheer delight to the ear, attuned to word music. Page after page unfolds the majestic diction which usually we regard as the especial splendor of the King James Version. . . . .

"This book is not one to be skimmed by the reader. It is a book to be taken at leisure and enjoyed unhurriedly, like some deep pool amid the hills which yields its varying loveliness only to those who have time to watch the shadows and the gleam as they catch the ripples that betray the breeze. The characters are numerous and lightly etched. The exits and entrances are frequent and precisely timed. The romance is the eternal romance of Ruth and the Song of Solomon. The objective is home and family. Reading, one understands why it is that the civilization of the West arose amid such memories of the East."

The Doctrine of Jesus Christ.

Are Premillennialists Right? by Samuel Henry Kellogg. New edition, with Biographical Memoir by Rev. J. J. Lucas, D. D., of India, and A Foreword and Supplementary Notes by Henry S. Nesbitt of India. Fleming H. Revell Co., New York. 128 pages, with frontispiece. $1 net.

The title needs explanation. It is not a defence of premillennialists: a better title would be, "Will Christ's Return be Premillennial?" For the chief object of the book, which was written 40 years ago, is to controvert the postmillennial views then exploited.

The argument is as sound today as ever, but the strong point of the book lies in its author's witness to the power of the truth in his own life. A brilliant student at Princeton, Dr. Kellogg was led by study of the Bible to believe in the blessed hope, and it led him on graduation to try to hasten Christ's coming by giving his life to the mission cause in India. Over his grave today a memorial tablet bears the words, "Till He Come!" Dr. Kellogg is one of the brainy men of the last generation who believed heart and mind in this doctrine.

Behold He Cometh! The World Crisis Explained, by Christabel Pankhurst. The Bookstall, 113 Fulton Street, New York City. 115 pages. 50 cents and $1.

This handsome book is worthy of wide circulation.

It is a human document of striking value, approaching the subject of our Lord's return from a rather new angle, that of an experienced publicist. It is in lecture style.

Miss Pankhurst tells us that the subject first seized her attention in 1918. Diligent study of the Bible followed, with positive convictions based somewhat upon a woman's intuition rather than upon original study, it would seem. She has a ready command of Scripture as she develops the various aspects of the theme, and bases her own assurance of our Lord's soon coming upon the fulfilment of the signs, not upon date-fixing.

Dr. F. B. Meyer contributes a characteristic Introduction.

Constructive Revolution of Jesus (The): A Study of Some of His Social Attitudes, by Samuel Dickey. George H. Doran Co., New York. 165 pages. $1.60 net.

This volume adheres closely to its subtitle. With a steadiness of purpose that refuses to be diverted, the author follows the narrow line which that title marks out. But the treatment is by no means narrow. Within the moderate compass of its pages there are presented the results of wide reading and investigation and broad thinking.

The genuinely spiritual and truly individual character of the gospel of Jesus is constantly and obviously assumed. For instance: "It is just here that Jesus has been misunderstood by both sides of the modern controversy. As we have seen, certain radical leaders and Christian socialists have maintained that his interest was essentially economic: that his program was the espousal of the poor against the rich,—the ownership by the workers of the means of production,—or a denial of the rights of private property altogether. In a word, they have contended that Jesus was a conscious socialist or communist. But it cannot be too emphatically stated that Jesus presents no systematic theory of any subject whatever, much less of economics. . . . . That he taught theology and ethics goes without saying, but he was not a systematic theologian or moralist, and to reconstruct his theology and ethic is a difficult and uncertain problem. In a far greater degree is this true of his economic statements and implications. His interest and attention were not given directly to this field at all. Only as economics carried with them moral and spiritual consequences and implications did he concern himself with them, and there is no evidence that he had thought out any system or had consciously faced directly any of the great problems which engage the modern economist.

"On the other hand, the conventional Christian usually supposes that economics have little to do with Jesus' program. If possible this is an even more egregious error. Jesus' program radically affects the economic order of society. It is probably more revolutionary than any socialist or communist imagines. It cuts deeper into the foundations of all our social organizations than most modern programs of social reform, because it includes not a change of the social order, but of man himself, a transformation of the very material out of which that order is made, of human nature itself, which economists usually assume to be an invariable and constant quantity."

Any treatise of this sort, however excellent, gives only a very partial view of the work and purpose of Jesus. This is necessarily so, but it is a disadvantage, in that it makes the author liable to be misunderstood. And this book should be read with the reservation constantly in mind that it is only, as it says, "a study of some of the social attitudes of Jesus."—W. O. S.

God's Prophecies for Plain People, by William L. Pettingill. Philadelphia School of the Bible, Philadelphia. 240 pages. $1.50 net.

A reprint of articles that appeared in the "Sunday School Times" in 1919. Chapters are given to the leading features of the doctrine of our Lord's return, and 40 pages at the end constitute a "Prophecy Question Box," answering questions on all sorts of details.

Dean Pettingill is a clear thinker and a lucid teacher, and his book makes a fine primer on this important theme,—indeed, it sets forth about all the Bible reveals. A table of contents and indexes of subjects and texts would increase the usability of the book.

Messianic Prophecy, by George Stibitz, professor of Old Testament Languages; Literature and Theology, Central Theological Seminary of the Reformed Church. Central Publishing House, Cleveland, O. 182 pages.

In spite of poor mechanical make-up and a bushel of errors and printer's blunders, this book is the kind one may profitably have on the study shelf, even though one disagrees with some of the author's positions.

It is the outline of Prof. Stibitz' classroom work, and the matter is well laid out. Everything that the Old Testament has to say of Messiah and his kingdom is considered, as far as possible in chronological order. An introductory chapter discusses prophecy, the prophets and their activity, then chapters follow on seven periods in Jewish history, with further chapters on "The Sufferer and the Servant," the restoration of Zion and of the Jewish state. Scripture and subject indexes add to its usefulness as a textbook.

The authorities to whom Prof. Stibitz gives most credit are Orelli, Delitzsch, Briggs, and Davidson.

S. S. Lesson Helps, 1924.

In January the International S. S. Lesson system begins a course which will take the pupil through the whole Bible in consecutive order in two years. (See article under "Religious Thought and Activity.") Hence these lesson helps will form the nucleus of a working library on the Bible, and will be worth keeping permanently.

Golden Text Book, with Home Daily Bible Readings. W. A. Wilde Co., Boston. 32 pages, cover in colors. 5 cents.

Contains also calendar, Ten Commandments, 23rd Psalm, Beatitudes, Lord's Prayer, and hymns for memorizing.

Peloubet's Select Notes, by Amos R. Wells. W. A. Wilde Co., Boston. 361 pages, illustrated. $2.

A notable achievement is reached with this volume of "Peloubet's,"—it is the 50th annual volume, the series having been published throughout by Wilde, and having had only two authors, Dr. Peloubet and Dr. Wells. The event is signalized by giving pictures of Hon. W. A. Wilde and the authors.

The book marks the same high standard in matter, letterpress, maps and illustrations as ever. We notice one cut that reproduces a royal couch found in King Tut's tomb. Thus the latest research lends its share to the full, helpful notes on each lesson.

The plan of the book is to follow the Bible order in exposition and illustration like a commentary, letting the teacher and student adapt the matter to his special need. We like this plan.

Snowden's Sunday School Lessons: Practical Expositions, Evangelical and Unsectarian, by James H. Snowden. Macmillan Co., New York. 378 pages. $1.25.

Dr. Snowden seems to have struck a steady gait in this third annual volume. Whoever wants a teaching outline for the lesson will find it here. There are no explanatory or geographical or anecdotal or pedagogic sections as such. Dr. Snowden stands before you and teaches the lesson, presenting it under five or six heads, with meaty exposition and application. A few "Suggestive Questions and Topics" are appended to each lesson.

Superintendent's Guide, by Harry Edwards Bartow. American Sunday-School Union, Philadelphia. 100 pages. 60 cents net.

Packed full of suggestions in compact form, vest pocket size. For each month there is a page of suggestions, with order of service for that month. For each Sunday there are opening or closing prayers, desk suggestions, hymns, personal applications, etc. There are also blank attendance records, calendar for 1924, maps, and other features to make the superintendent efficient on his job.

Tarbell's Teachers' Guide, by Martha Tarbell. Fleming H. Revell Co., New York. 432 pages, illustrated. $2.

The arrangement of this book divides the matter on each lesson into sections for the teacher, for young people and adults, for intermediates and seniors, as well as into general explanatory, geographical and historical sections. The author lives in her writings, making the contact very intimate by directness of question and suggestion. She reads widely, and incorporates new and striking anecdotes in greater profusion than do the other helps.

This is her 19th annual volume, and is built on the experience of the past in make-up as well as material.

Gist of the Lesson (The), by R. A. Torrey. Fleming H. Revell Co., New York. 156 pages. 35 cents.

The 25th consecutive issue. Three pages to a lesson, on the same lines as hitherto.

Union Lesson Guide and Golden Text Book. American Sunday-School Union, Philadelphia. 40 pages. 6 cents.

Contains also daily readings, calendar for 1924, Christian Endeavor Topics, and maps.

A New Yearbook of Devotions.

Book of the Lover and the Beloved (The): translated from the Catalon of Ramón Lull by E. Allison Peers. Macmillan Co., New York. 115 pages. $1.25.

In discussing the Moslem problem the name of Ramón Lull occurs. Who was Ramón Lull? How was he connected with Moslem evangelization?

An Introductory Essay in this book tells us. He was a native of Majorca of the 13th century, not long after the days of Francis of Assisi, from whom he caught the flame. Son of a Spanish soldier, he was brought up in the royal court of Majorca, and became dissolute in life. Visions of Christ and the call to follow him turned him from his evil ways and fixed his affections on God. His devotion took the special direction of the conversion of the Jews and Mohammedans, then prominent in history. Years of study and meditation by way of preparing himself to be a missionary to Moslems followed. Also he induced his king to establish a college for the training in sciences and languages of missionaries to the Saracens. Everywhere he traveled he promoted the cause. Finally he went to Africa as an apostle of the faith, landing in Tunis about 1291, aged about 56.

Success and expulsion, several times repeated, ended in 1315 with his being stoned to death there.

Lull was a scholar as well as a crusader. He is known to have written 486 treatises, disputatious, doctrinal, mystical. The book before us, "Libre de Amich e Amat," is taken out of a larger book, "Blanquerna," which is described as a religious romance, a sort of Romanist "Pilgrim's Progress." The "Lover" is Lull himself, the "Beloved" is Christ. The book consists of 366 short, deeply mystical paragraphs, one for every day of a year, but not connected one with another. It is published for the first time in English as an introduction to the writings of this saintly man.

We fear the average American is not in a state of mind and heart to follow or

appreciate these mystical sentiments, but let a few specimens speak for themselves.

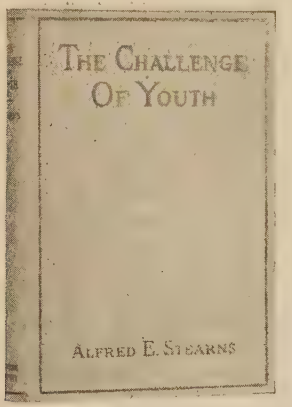
"Foolish lover, why dost thou weary thy body, throw away thy wealth and leave the joys of this world, and go about as an outcast of the people?" "To honor my Beloved's name," he replied, "for he is hated and dishonored by more men than honor and love him."

They asked the lover: "Wherein is the glory of thy Beloved?" He answered, "He is glory itself." They asked him, "Wherein lies his power?" He answered, "He is power itself." "And wherein lies his wisdom?" "He is wisdom itself." "And wherefore is he to be loved?" "Because he is love itself!"

They asked the lover: "Whereof is love born, whereon does it live, and wherefore does it die?" The lover answered, "Love is born of remembrance, it lives on understanding, it dies through forgetfulness."

Concerning Young People.

Challenge of Youth (The), by Alfred E. Stearns. W. A. Wilde Co., Boston. 180 pages. $1.25 net.



Dr. Stearns is principal of Phillips-Andover Academy, where he has had long contact with prep school boys, and of course with these boys as they have gone to college and into their lifework. No man is better qualified to speak on this section of American society.

He believes in the rising generation,—more, perhaps, than in their fathers and mothers, who have so largely gone bad in their influence and example over their children. What he does in this book is to express his judgment upon the home, religion, social conditions, in relation to young people. There is a beautiful (anonymous) sketch of his own good mother in contrast with the modern woman, and numerous incidents are given to show the nobility and promise of boys who have been fortunate enough to be under Dr. Stearns' tutelage.

It is worth everything to have such fruitage of Dr. Stearns' experience in available form.

Job of Being a Dad (The), by Frank H. Cheley. W. A. Wilde Co., Boston. 338 pages, illustrated. $1.75.

The average boy has about 3000 hours a year outside his regular routine of eating, sleeping and schooling. How does the average father view all this? Does he use any of this time in getting acquainted with his son? Does he oversee it for the boy's pleasure and development?

This book helps a man to understand his son, shows him his own responsibility, tells him how to hold the boy's interest at home, how to develop him physically, mentally and spiritually, and how to safeguard his character and energy. The whole subject is pretty thoroughly covered in a knowing way, and eight illustrations from photos add their suggestiveness by picturing fathers and sons camping, fishing, carpentering, golfing, playing billiards, radio receiving, etc.

Living with Our Children: A Book of Little Essays for Mothers, by Clara D. Pierson. E. P. Dutton & Co., New York. 239 pages. $2.

It is not necessary to assert the competency and ability of Mrs. Pierson as a teacher and adviser and writer in the ranges of childhood. Her experiences and writings give her unique standing here.

This particular volume is for mothers primarily. Its shining virtue is that it always looks at a question from the child's standpoint. Understand the child's ideas, mostly based of course upon natural instincts and desires not yet guided and controlled by experience and knowledge, and the mother can sympathetically and wisely handle any given situation.

There are 34 short chapters, beautifully written, with practical, physical or psychological topics. The chapter on "The Presence of God" is beyond valuation, it is so sound and spiritual. Among its choice bits Mrs. Pierson says a mother cannot do her best if she leaves out God, and that the child who is most carefully reared in the nurture and admonition of the Lord may stray far from the fold for a time, but he will not be happy in the ways of sin, and he has something to return to for security.

It is a grand book for parents and teachers.

Biographical.

William Jennings Bryan: A Study in Political Vindication, by Wayne C. Williams. Fleming H. Revell Co., New York. 127 pages, with frontispiece. $1 net.

Even Mr. Bryan's meanest enemy could not deny the force of this book. While it deals primarily with Mr. Bryan's political activities it is more valuable in vindicating

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A good book is a lasting token of friendship and good will.

the sterling character of the man who is about the most stalwart Christian in the public eye.

For Mr. Bryan's influence and achievement have been broader than the political field. He has always been a good churchman. His weekly Bible talks on the Sunday school lessons are read by millions. His books and lectures on religious themes and issues reach thousands more. His personal character is "sans peur et sans reproche."

Mr Bryan is 63 years old. He was first elected to Congress in 1890. He has outlived all but two or three of the public men of that day, and his influence in America and in the world was never greater than today.—F.

Out of the House of Judah: A Story of Conversion to Christianity, by Julius H. Abrams. Fleming H. Revell Co., New York. 215 pages, with frontispiece. $1.50 net.

Born in Germany of strict orthodox parents, young Abrams was sent to this country after the Franco-Prussian war to avoid conscription. His relatives in New York were not so strict, and as Abrams got on in business and made money he went the pace of the average young Jew under like conditions. The desire for larger life led him away from New York as far as California in the course of years, working at different jobs. He married a Gentile girl, who voluntarily accepted the Jewish faith, but who later was converted to Christ by a simple washerwoman she employed in the home. Then Abrams became a Christian. He is now a commandant in the Salvation Army.

The story is interesting and valuable from many viewpoints. We do not recall any biography of its type, revealing in clear lines the whole gamut of experience of a Jewish convert in this land.

Sundar Singh, the Lion-hearted Warrior, by E. Sanders and Ethelred Judah. Macmillan Co., New York. 96 pages.

"Singh" means "lion," and was a name given several centuries ago to the followers of a great Sikh leader. Out of this soil sprang the well known Christian sadhu (holy man) whose story is briefly retold here.

Dr. A. T. Robertson to the Front.

Dr. A. T. Robertson of Louisville, Ky., has the rare combination of acknowledged scholarship, and the ability to teach and to reduce his teaching to writing in an interesting and intelligible way. No man alive is doing more for the study of the Greek New Testament, and therefore for the understanding of the English New Testament.

For 35 years he has been teacher of Greek New Testament in the Southern Baptist Theological Seminary. His personal interest in his subject has grown with each year, he says,—he believes the Greek New Testament, containing the only authentic news about our Lord and the early church, is the greatest treasure among all the books of earth. You cannot read his writings without catching his enthusiasm.

A. T. Robertson.

Charles F. Wishart.

(p. 929).

Two new volumes are now added to the long list already to his credit. They are published by George H. Doran Co., New York.

The Minister and His Greek New Testament. 139 pages. $1.75 net.

Twelve chapters of unequal length and varied content. Several are technical studies for linguistic sharps, some are of general profit, such as "Pictures in Prepositions," "Sermons in Greek Tenses," "The Romance of Erasmus' Greek New Testament." Everything is helpful to the minister, for Dr. Robertson has trained over 5000 young men for the ministry, and knows.

Syllabus for New Testament Study. 274 pages. $2 net.

This book is simply invaluable. Who else in the world but Dr. Robertson could compile it with such fairness and comprehensiveness?

Primarily, it gives Dr. Robertson's students at Louisville a list of books for reference and assigned reading in the course of their classwork.

Actually, it is a complete bibliography of the New Testament. First "General," including dictionaries, translations, concordances, and other kinds of helps. Next, "Interbiblical History" as a whole and by periods. Then "The Life of Christ" and the Gospels, followed by "The Acts and the Epistles." Part IV deals with Revelation, and looks like a transcript of Dr. Robertson's notes on the interpretation of the book in four lectures.

Every Bible student wishes he knew what books to get to help him in his private study. Dr. Robertson tells him, as regards the New Testament.

The Study of the Bible.

Local Color of the Bible (The): Volume 1, Genesis to 2 Samuel, by Charles W. Budden and Edward Hastings. Charles Scribner's Sons, New York. 356 pages.

Beliefs, manners and customs, with facts of geography and history, constituting the Oriental setting of the Bible, make this a useful volume for preacher and student. Indeed, the matter is non-technical, so that any one will find it readable.

This is the first of three volumes, and covers the text up to Solomon. The material is not too detailed, yet a Text Index lists 80 references in Genesis, over 50 in Exodus, and so on. Cross references are made to nearly every book in the Bible.

The authors approach the text from advanced critical standpoints, which introduces debatable matters here and there. Both have lived and traveled in the Middle East.

Paul the Traveler and Missionary, by Walter Albion Squires. Westminster Press, Philadelphia. 291 pages, with map and illustrations. $1.25.

Intermediate Department Second Year textbook in the Westminster series for church schools having Sunday, weekday and expressional sessions. Suggestions for these different sessions are given in the Preface and at the end of each chapter.

Practical Lectures on the Book of Job: An Expository and Homiletical Study, by Frank E. Allen. Fleming H. Revell Co., New York. 303 pages.

Lectures given in the author's church at Winnipeg, involving little critical exegesis, but rather bringing out the main teachings and personalities in the book in a way calculated to be popular and profitable.

The references show that the author has studied the latest critical volumes on Job. In the Introduction he holds that Job was a real person, and that the book comes from antiquity.

The 22 chapters are based on the text: sometimes a few verses, as 1.1-5, "The Ideal Home," 12.2, "The Deception of Conceit"; sometimes a whole section, as chapters 38-42, "The Great Arbiter"; sometimes biographical sketches, as of Satan, Eliphaz the Mystic, Bildad the Traditionalist, Zophar the Dogmatist.

Biblical Themes.

Certainty of God (The), by W. J. Moulton, principal of Didsbury College, Manchester. George H. Doran Co., New York. 106 pages. $1.50 net.

The doctrine of assurance was dear to the hearts of the fathers, at least to certain schools of old-time theologians who were quite sure of two things,—that repenting and believing men could come to safe and serene terms with God, and that they might know it. But that kind of assurance (possibly the best,) was of the empirical and experimental sort. Man knows he has God because he sees him, feels him, loves him, and lives him. This might be termed the moral argument.

In this book Dr. Moulton seeks with searching criticism and speaking from the vantage ground of broad scholarship to state the intellectual grounds both for believing in God and for sureness of hold upon him. It is a sad fact that some today are not certain of God, or, affecting to be theists, are befuddled by talk about cosmic existence, impersonality, and the like, robbing them of any distinct impression of a divine Father and a living Saviour. Dr. Moulton, seeking to recover for these wavering moderns a real faith in God, treats successively of religion and life, our faith in God, the meaning of Jesus Christ, Jesus Christ and history, the fact of sin, the meaning of the cross, the fact of conversion, and the social consequences of salvation, with a return in the concluding chapter to the theme of religion and life.

The treatment is striking and stimulating, as may be shown by the following citations: "The more we learn, the more we find that we are living in a world shot through and through by reason"; "When a recruit joins the British Army he is provided with a religion as part of his kit"; "We find in the story of Israel the gradual unfolding of the great truth of the vital union of morality and religion"; "It is doubtless true that real love is fatal to selfishness"; "It belongs to the very nature of personality to seek fellowship with others."

The general standpoint of the author of this helpful book—which makes no claim to be systematic, or technically theological, —is that the divine revelation "has come not in dogmas that stifle thought, but in facts that evoke it. It is not by refusing knowledge, but by thinking it through to the very end, that faith must find its certainty." There are dogmas that stimulate rather than stifle thinking, but the emphasis in order to assurance must finally be on a moral attitude, a receptivity of gracious influences, which puts God vitally into the soul of man, and is in the highest sense a reasonable and satisfying procedure.—C. A. S. D.

God of the Unexpected (The), by Charles Frederick Wishart. Presbyterian Board of Publication, Chicago. 216 pages. $1.75 net.

A volume that will command respect because Dr. Wishart is moderator of the Presbyterian General Assembly.

The sermons selected for publication here were preached at the College of Wooster (Ohio), of which Dr. Wishart is

president. They are consequently a little different in style and content from ordinary church sermons, but not so as to limit their general usefulness and grip. Most of the 15 sermons are textual, but the subject as developed is always larger than the text. Illustrations and poetical quotations are unhackneyed.

Folk-Lore in the Old Testament: Studies in Comparative Religion, Legend and Law. One-volume edition, 476 pages. $5.

The Golden Bough: A Study in Magic and Religion. One-volume edition, 752 pages. $5.

These abridgments of two and twelve volume works respectively by Sir James George Frazer of Cambridge University are published by Macmillan Co., New York.

Perhaps we ought to be tremendously impressed by such imposing volumes, but somehow we are not. To take them at their face value would require the emptying of the mind of a lot of wholesome truth. For the effect of the books, if accepted as valid, would be to completely alter one's view of the Bible and life.

In "Folk-Lore" Sir James has scoured creation for traces of folklore upon the creation of man, the fall of man, the mark of Cain, the flood, the tower of Babel, and many other features in Old Testament history and law and religion; and because of what he finds he assumes that Israel's history is not so romantic and supernatural as the Bible evidences, but that Israel evoluted like other nations "by a slow process of natural selection from an embryonic condition of ignorance and savagery."

In "The Golden Bough" the field covered is mythological and pagan rather than Biblical. All sorts of customs and ceremonies are classified, and their meaning sought for.

Doesn't Sir James assume too much? Isn't he harping on one string? Hasn't he ignored facts as valid as these he emphasizes?

Religion and Life: The Foundations of Personal Religion. D. Appleton and Co., New York. 113 pages. $1.

Brainy and yet intimate addresses delivered to undergraduates at Oxford University by men of different types like Dean Inge, Prof. David Cairns of Aberdeen, Bishop Talbot of Pretoria, Father Frere of Mirfield. They have to do not so much with personal religion itself as with foundations on which it may be based, namely: faith, God the Father, man's need in view of sin, Jesus Christ as man and risen Lord, the practice of prayer considered from the angle of psychology, and Christianity as fellowship.

Thoughtful readers, whether belonging to the student class or not, will find these addresses stimulating and uplifting.

Various Themes.

Christ or Mars? by Will Irwin. D. Appleton and Co., New York. 188 pages. $1.50.

No journalist or popular writer is better informed or appears to be more far-seeing into the questions of the war and its sequel than Will Irwin. This volume tackles the moral problem, the larger question involved, the problem of war itself, and whether it is ever going to be possible to abolish it.

Will Irwin.

He shows that war no longer pays economically, that in all its elements it is debasing and demoralizing, lacking any trace of chivalry. And he believes that man can prevent it forever by justice between nations based upon law. With this must go education of the peoples for peace. Christianity, with its elder sister Judaism, is the only available instrument "large enough, fine enough, powerful enough, so to regroup the faculties of men" as to govern the moral thought of the world. Within 20 years the church could bring about peace by the education of the rising generations.

The book is a forceful contribution, lighted up with facts and incidents of the war, and with a clearly thought-out objective.

Joy from Japan: Recreation Programs, by Catherine Atkinson Miller. Heidelberg Press, Philadelphia. 200 pages.

The purpose of this book is to seize the current demand for entertainment in the churches by providing entertainment with a missionary kick in it. Chapters describe parties and picnics, banquets and plays, set in Japanese guise. Japanese songs and stories are given, and habits and customs. Suggestions as to individual make-up and decorations, pointers to insure success in working up and carrying out the program of a given function, and numerous other details, help to make the volume a practical handbook.

Six outline prints, size 16x22 inches, can be used as posters or in other ways.

Modern Religious Cults and Movements, by Gaius Glenn Atkins. Fleming H. Revell Co., New York. 359 pages. $2.50 net.

Dr. Atkins does, in substance, for modern isms what Prof. James did for varieties of individual religious experience. There is, he says, a growing literature dealing with particular cults, but as yet no one has undertaken to analyse these and see what common denominators they have, in spite of superficial differences.

His approach to the study is a survey of "Forms and Backgrounds of Inherited Christianity." This brings out certain qualities common to all religions, then the heart of Christianity, with central Roman Catholic and Protestant positions. Within the past 50 years, thinks Dr. Atkins, these positions have been shaken up more than in the thousand years preceding, chiefly through scientific inquiry along the lines of evolution and Biblical criticism. The new psychology has also come in as a disturbing factor, and the changing social order. In the resulting confusion the individual is at sea, the church has lost its grip, but the hunger of soul and the need for faith that are always insistent open the door to the modern cults with which we are familiar.

These have organized themselves about three centers, Dr. Atkins says: first, the reconciliation of the love and goodness of God with pain, sickness, sorrow and sin; second, immortality; third, deliverance along other than accepted Christian ideas. Hence three types of isms: Christian Science and kindred healing and happiness and prosperity cults, spiritualism, theosophy and kindred Oriental mysticisms. These, and minor mixtures like Bahaism, are analysed by Dr. Atkins with keen insight and historical acumen and scholarly fairness, making the book truly helpful for an understanding of the meaning of these cults for the church.

The text is miserably punctuated and paragraphed, which makes it harder to read and robs it of the precision expected of a scholarly work.

Soul of Woman (The), (L'Anima della Donna): Reflections on Life, by Gina Lombroso. E. P. Dutton & Co., New York. 269 pages. $2.50.

This remarkable book represents an immense amount of observation, introspection, thought, self-analysis. The authoress brings to the task not alone the brilliant heritage of the genius and culture of her father, Cesare Lombroso, the famous anthropologist, and of her husband, Guglielmo Ferrero, the celebrated historian, but also the broadening experience of wide travel and acquaintance and the training of an M. D.

We shall not attempt to summarize or outline the book, for its pages are just packed with thought-requiring, closely reasoned arguments and dicta. Suffice it to say that Dr. Lombroso's thesis is that woman is not man's equal, and so the feminist movement is a fraud.

She is not man's equal because they differ materially, morally and intellectually. Maternity is the key to woman, who is alterocentric, intuitive, while man is egocentric, deductive: therefore they think and act and live along different lines.

Woman's soul is analyzed, her intellect and moral feeling: the virtues and defects, advantages and disadvantages, and the contrasts with man being discussed in every case. Her relation to love and justice are subjected to the same critical treatment. In every case there is constructive effort to point out the best and highest way.

It is particularly by improving man and changing him that a real betterment in woman's condition can be effected.

But though woman is placed by nature in a tragic position, and the compensations which nature and society offer are fatally inadequate, "woman should not forget that nature has given her the greatest of all privileges, that of creating life and of perpetuating herself through the species, and that the liberties granted males are at bottom only compensations to lead them to associate themselves, in second rank, with the great mission entrusted to woman."

Tutankhamen and the Discovery of His Tomb, by G. Elliot Smith. E. P. Dutton & Co., New York. 133 pages, illustrated. $2.

The author is professor of Anatomy in the University of London, and has had experience in Egyptian archeology. While the excitement over the discovery of King Tut's tomb ran high he wrote articles for the "Daily Telegraph," discussing the larger significance of the discoveries,—the civilization they implied, the theological beliefs expressed in the funerary equipment, as well as the history and description of previous exploration, etc.

This book is a revised reprint of the articles, and contains 22 illustrations, two maps, and a colored frontispiece, all of which help the reader to realize something of the advanced art and civilization of Egypt 3000 years ago.

What I Saw in My Garden: An Interpretation, by Oliver Stone Dean. Pilgrim Press, Boston. 46 pages. 60 cents.

Short ethical interpretations by the venerable author of things he observed in his garden. "Its Narrow Boundaries" suggest life's limitations, "The Seed and the Sower" heredity and home life, and so on through nine chapters of leisurely meditation and application.

What better gift than a good book at Christmas, New Year or birthday anniversary?

ALSO RECEIVED.

Save America! edited by Elizabeth Tilton. M. H. Leavis, West Medford, Mass. 128 pages. 25 cents.

A come-back against lawlessness, especially lawlessness in respect of the 18th Amendment, issued by the Woman's National Committee for Law Enforcement, which lists as members a hundred of the leading women in the country, thus affiliating the great women's organizations for a campaign of education in view of next year's elections.

A compilation of facts and figures and opinions stressing allegiance to the Constitution and observance of law. Short articles credited to various persons are grouped under four heads: Women and Prohibition, Law Observance, Ammunition for the Battle, Programs and Resolutions.

Work That Wins. 32 pages. 3 cents.

A vest pocket booklet written by a Chicago wholesale dry goods merchant out of personal experience. It is a whole-souled message about salvation and service, urging the reader to accept Christ as Saviour and to go after others.

Practical advice is supported by telling incidents and clippings. Footnotes give Bible references for reading and study on the successive steps set forth.

Persons who will not read an ordinary tract will read this. A free copy can be had from the Christian Service secretary, Y. M. C. A., 19 South La Salle Street, Chicago. 365,000 copies have been printed.

LATEST BOOKS RECEIVED.

Atheism in our Universities, by Alfred Fairhurst. Standard Publishing Co., Cincinnati, O. 212 pages. $1.50.

China: Yesterday and Today, by Edward Thomas Williams. Thomas Y. Crowell Co., New York. 613 pages. $4.

Christian Doctrine of Health (A), by Lily Dougall. Macmillan Co., New York. 181 pages. $1.75.

Christianity and Problems of Today, by different authors. Charles Scribner's Sons, New York. 159 pages.

Christianity and Social Science, by Charles A. Ellwood. Macmillan Co., New York. 220 pages. $1.75.

Church Music, by Edmund S. Lorenz. Fleming H. Revell Co., New York. 466 pages. $3.50 net.

Dictionary of Religion and Ethics (A), edited by Shailer Mathews and Gerald Birney Smith, with the coöperation of a large number of specialists. Macmillan Co., New York. 513 pages. $3.

A reprint of a book first published in 1921 at $8.

Every-Day Religion, by Edward S. Woods. Macmillan Co., New York. 253 pages.

François Coillard, by Edward Shillito. George H. Doran Co., New York. 235 pages, illustrated. $1.50 net.

Gospel of Fellowship (The), by Charles D. Williams. Fleming H. Revell Co., New York. 213 pages. $1.50 net.

Guide to Religious Pageantry (A), by Mason Crum. Macmillan Co., New York. 134 pages. $1.25 net.

How to Produce Plays and Pageants, by Mary M. Russell. George H. Doran Co., New York, illustrated. 219 pages. $1.50 net.

Indiana Survey of Religious Education (The), Vol. 1, by Walter S. Ahearn. George H. Doran Co., New York. 580 pages, illustrated. $5 net.

Life as a Stewardship, by Guy L. Morrill. Presbyterian Board of Publication, Philadelphia. 111 pages. 25 cents.

Making and Meaning of the New Testament (The), by James H. Snowden. Macmillan Co., New York. 311 pages. $2.50.

Manual of English Church Music (A), edited by George Gardner and Sydney H. Nicholson. Macmillan Co., New York. 232 pages. $4.

Modernism, by John Bloore. The Bible Truth Depot, New York. 301 pages. $1.50.

Personal Evangelism, by E. O. Sellers. George H. Doran Co., New York. 291 pages. $1.50 net.

Questions Evolution Does Not Answer, by John D. Herget. Standard Publishing Co., Cincinnati, Ohio. 82 pages. 85 cents.

Sheer Folly of Preaching (The), by Alexander MacColl. George H. Doran Co., New York. 217 pages. $1.50 net.

Story of the Bible (The), by Hendrik Van Loon. Boni & Liverwright, New York. 452 pages, illustrated. $5.

What Are You Worth? by Charles L. Goodell. George H. Doran Co., New York. 141 pages. $1.25 net.

Work, Play and the Gospel, by Malcolm Spencer. George H. Doran Co., New York. 153 pages, illustrated. $1.50 net.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

THE MISSIONARY MESSAGE OF THE BIBLE.

International Sunday School Lessons.

December 2. The Power of the Early Church.

Acts 2. 1-4, 37-42.

Picture the situation! Our Lord is gone. The small band of his disciples have not yet found their feet. They face a world hostile or ignorant of Christ, his life and death and resurrection. BUT our Lord was not still dead,—he had gone to heaven, and had given them a promise of POWER and a commission to witness unto him unto the uttermost part of the earth. Hence the patient waiting day by day, some ten days already, for the promised Spirit.

See last Sunday's lesson as to this power.

Historically the Day of Pentecost was the incarnation (so to speak,) of the Holy Spirit, his coming into man in a new way, in fulfilment of the ancient typical feast of Leviticus 23. 15-22. The Christian church still celebrates this event every Whit Sunday, 50 days after Easter Sunday. Thus, next year the anniversary falls on Sunday June 8.

But we are now studying "The Mission-

ary Message of the Bible," and today's lesson is intended to teach the source of missionary power: for spiritually the Day of Pentecost ushered in a new dispensation which reaches to the present time. Acts 2. 39 establishes the fact that the power of the early church is the power for us, at home and abroad. Memorize this verse!

What happened?

Suddenly, but while the believers were together, certain audible and visible phenomena occurred, not ordinary wind and fire, but the nearest way to describe them in human language was to say, "as of" wind and fire. The inner experience of the believers was that they were all "filled with the Holy Spirit" (4), and received powers of utterance which enabled them to testify to foreign Jews and proselytes in their own languages (5-11).

Take a map and point out to your scholars the lands from which these people came,—from Rome to the Persian Gulf, taking in all the Near East. What a widespread missionary propaganda resulted right then at the birth of the church as these people would go home with the wonderful news!

Peter's sermon followed. The sequel is given in 37-41. Verse 42 draws a picture of the company of believers during months or years succeeding.

Further missionary applications.

The external features of this episode were not continuously repeated in Bible times so far as we are told. That was an audience of devout Jews, whose conversion consisted in a change of mind and heart regarding Jesus of Nazareth as Messiah. But Acts is full of inner experiences of the Holy Spirit, and so are the epistles. Let us, then, not look for outward signs and wonders, but receive the Holy Spirit by faith (Galatians 3. 14)! Still, let us beware of limiting the Holy Spirit in his methods! Men and women have had mighty experiences of the Holy Spirit in our day.

Conviction was produced in the hearts of Peter's hearers by the preaching of Jesus Christ, crucified, risen, exalted. Such preaching in Holy Spirit power will always get results.

It is estimated that over 6000 souls are now being added to the church in all lands daily. The Methodist Episcopal church has been baptizing converts in India alone at the rate of over 100 a day. Mass movements of Pentecostal magnitude, if not power, are occurring in many lands.

December 9. The Outreach of the Early Church.

Acts 8. 4-8, 14-17, 25.

The gospel spread through persecution, 4.

We have not yet reached the point in church history where the Holy Spirit initiated a missionary movement, or where believers spontaneously went forth with the gospel, but here begins the extension of the church beyond Jerusalem.

The immediate cause was persecution ("Therefore").

There must have been thousands of believers in Jerusalem at this time. The apostles remained at headquarters (1, 14, 25), but the other believers became scattered through Judea and Samaria. They took their religion with them, and preached the gospel wherever they went.

This persecution by the Jewish religious leaders in Jerusalem is of course a contrast to the persecution native converts have so often to endure today from non-Christian relatives. It forms a dark background for the lesson of today, but God overruled it for beneficent ends.

A city revival, 5-8.

The record now specializes on Philip's ministry. Philip was one of the VII of 6. 5, and like Stephen seems to have graduated from waiting on tables to an evangelistic ministry. Here he not only preached, but he performed miracles, and had wonderful results.

Though missionaries today do not have the same miraculous powers, similar results, both physical and spiritual, are being achieved every day in mission fields as Jesus Christ and the Holy Spirit are preached.

Deputation from the home office, 14-17.

The teacher should read the intervening verses so as to get the full story afresh, but the lesson portion now passes to the deputation sent from headquarters when they heard of the revival in Samaria.

Not a hint is given of the causes leading to this move, but doubtless it caused surprise, if not misgiving, to hear that despised Samaritans were receiving the gospel and entering the Christian fellowship. Peter and John were entirely sympathetic, and not only helped the converts to a fuller blessing, the gift of the Holy Spirit, but following this they brought a fake convert, Simon, into the open.

This incident will serve to illustrate to scholars something of the organization of mission boards today, and how this very plan of sending spiritual and executive advisers from the home office to visit the different fields, is found helpful, as also for missionaries at central stations on the field to visit outstations, to advise, confirm, teach, correct misunderstandings and possible abuses, etc.

The preaching of Jesus Christ and the filling with the Holy Spirit still constitute the believer's message, whether a missionary or not. After 1900 years it alone suffices to give victory over persecution, race prejudice, and all other obstacles, and to fill the convert with abounding joy.

December 16. Worldwide Missions.

Acts 16. 9-15; 28. 30, 31; Romans 15. 18-21.

Paul is the leading character in this one lesson. The teacher has the opportunity, then, to sketch briefly the life and labors of this greatest of all missionaries.

He was a whole missionary society in himself,—executive committee, financial department, missionary on the field, deputation, recruiting agent. The principles and plans that entered into his work underlie missionary work today. Notice such principles and plans as occur in today's portions.

Paul is now on his second missionary journey. Read from 15. 40, 41, where we learn that on this tour Paul went overland into Asia Minor from his headquarters at Antioch in Syria. Locate on a map all the places named until we come to Troas.

Paul in action, Acts 16.

Here occurred that epoch-making vision, which was, indeed, God's call to Paul to go west, not east; towards Greece and Rome, not toward the Near East. Think what that first missionary party that reached Europe has meant in religious and civil history!

In the vision Paul saw a MAN,—personifying human need everywhere. That man is standing in a thousand places today, with the same urgent call for help.

Paul always sought to evangelize important cities: hence his approach to Philippi, his survey of several days, his first convert. Many a missionary has had to wait years for his first convert, but here the soil had been prepared for good seed, and circumstances were favorable for immediate results. Missionaries today can tell similar stories of prepared souls who respond at the first hearing of the gospel.

Paul in explanation, Romans 15. 18-21.

Paul bares his soul, reveals his aim in life; for while he awaited and acted upon God's leading, he also had a dominating aim in all his actions. That was pioneer work,—preaching Christ where he was not known and therefore the need was greatest, and avoiding duplication with other missionaries.

This is in line with the world-seeking character of the gospel, and explains the worldwide missionary program. It also coincides with the best practice of today, when mission fields are by mutual consent divided among the various societies so as to avoid duplication and achieve larger extension.

Is the church today enjoying a consciousness of the presence and leading of the Holy Spirit in its work at home and abroad?

Where better could Paul have opened his work in Europe than at a prayer meeting?

There are still many unevangelized areas where the darkness of heathenism is not lighted by a ray of gospel light. "Whom shall I send, and who will go for us?"

December 23. The Universal Reign of Christ.

Isaiah 11. 1-10; Psalm 2. 8.

It is a general principle of Old Testament prophecy, especially of Isaiah, when offering promise and consolation after judgment, to look beyond the immediate deliverance to the greater deliverance and happiness under Messiah. Here the prophecy which begins at 10. 5 and runs to 12. 6 passes from the frustration of the Assyrian invasion to a glowing foreview of Messiah's reign and the ultimate salvation of Israel.

The deliverer was to be human, a stem of Jesse. Show how the prophecy fitted the person and career of Jesus of Nazareth, but only partially as regards his righteous rule. The best is yet to come!

The sevenfold source of his power,—intellectual, practical and religious endowments and qualities,—is the Holy Spirit.

The methods and principles of his government are given in verses 3-5; judgment, not grace. Not outward pomp, but what we are keen to secure today,—righteousness, justice, protection for the poor, equity for all.

Messiah's transforming influence over the animal creation is next mentioned in a beautiful picture of nature at peace (6-8). Is this allegorical, as if evil men are to be tamed by the diffusion of the knowledge of Jehovah (9)? Or is it literal, a return to Edenic conditions, Paradise regained? Compare Romans 8. 18-23, where groaning creation is delivered when our Lord is manifested the second time. Some believe that distrust between man and his fellow creatures is due to man's sin, and will disappear in mankind's redemption. When mankind is right with God, animals will be right with man. The secret of it all is —knowledge of Jehovah.

Messiah's relation to the nations is next told (10). Note the worldwide scope of his rule,—"peoples," "nations," "the earth" (4, 9). He is the ensign, the rallying point for a new international life. All the world partakes of the blessings of his reign.

Messiah's kingdom is the hope of the world: but how can we have the kingdom without the king?

Give your scholars large views of Jesus Christ! Born a babe in lowly circumstances, the Bible tries in human language to tell the exceeding greatness of his future glory. While we look back to Bethlehem today, the set of our lives ought to be forward and upward. Our heart's desire should be that Lord Jesus should speedily come to his own.

December 30. Review: The World for Christ.

What have we learned from the Bible about missions,—their place and message as an integral part of Christianity; their principles and methods as seen in the ministry of our Lord and Paul; the power needed to energize and fructify them; their need and universality?

Let us bring all this down to ourselves!

Let the teacher write to his denominational Board of Foreign Missions and ask for samples of missionary literature! From this he can select matter appropriate for his class, and procure enough copies to pass around to every scholar. Use the map, and pictures!

If your church supports any particular missionary or station, perhaps it would be well to specialize on that person or station or field.

The study of the quarter will be spiritually fruitless unless scholars catch a vision of the appalling need of the world out of Christ and of Christ as the only One to meet that need. A study of the present outlook ought to move each scholar to ask, What is MY missionary responsibility and duty? Suggest means by which they can answer that question: praying, giving, above all giving themselves if that is God's will for them!

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

DECEMBER, 1923.

SATURDAY, 1st. *I have longed for thy salvation, O Lord, and thy law is my delight! Psalm 119. 174.*

You must not be distressed at the absence of those devotional feelings which you would like to experience. God may grant them or withhold them. Do not think the Bible is less profitable when it is less pleasurable! Read, and listen for the voice of God!—R. M. Benson.

SUNDAY, 2nd. *Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn! Matthew 13. 30.*

Our dreams of a perfect church are doomed to be disappointed. The devil worked while the church was asleep, a work, alas! which we can ill eradicate by our discipline or denunciation, but which must wait to be burned out at the great harvest time. Henceforth, the visible church is a mixture of truth and error, good and evil.—A. B. Simpson.

MONDAY, 3rd. *The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore! Psalm 121. 8.*

He will be with us as we go out to business, to school, to social life, upon errands of charity; and he will meet us as we return at the close of the day.

TUESDAY, 4th. *And now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word! Acts 4. 29.*

I do not think that the divine ear ever receives such a welcome prayer from any soul on earth as the prayer for courage. That prayer is always answered.—Rev. Gilbert Laws.

WEDNESDAY, 5th. *They that wait upon the Lord shall renew their strength. Isaiah 40. 31.*

This passage is even better rendered, "They that wait upon the LORD shall change their strength"; that is, they that spend enough time in actual communion with God to become really conscious of their absolute dependence on him, they shall change the mere energy of the flesh for the power of God. It takes time to effect this transfer.—John R. Mott.

THURSDAY, 6th. *The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. 2 Chronicles 16. 9.*

If God had said, to shew himself strong in behalf of the intelligent, some of us could not claim the promise; or if he said, to shew himself strong in behalf of the educated, others would be left out; but when he says, to those whose hearts are perfect toward him, that takes everybody in, for everyone can have a perfect heart toward God!—F. F. Bosworth.

FRIDAY, 7th. *Bear ye one another's burdens, and so fulfil the law of Christ! Galatians 6. 2.*

How many try to shift burdens to the shoulders of others! The true Christian by thought, sympathy, influence, and substantial aid tries to lighten the burdens of others.—W. L. Watkinson.

SATURDAY, 8th. *I will be with thee, I will not fail thee, nor forsake thee. Joshua 1. 5.*

Fear not, O trembling soul! Thou canst not see
The way of life, nor what thy path shall be;
But courage! God hath said to thee and me,
"I will be with thee!"

—Helen Talbot Porter.

SUNDAY, 9th. *If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1. 7.*

The blood of Jesus Christ, God's Son, cleanseth from all sin: gets into the secret places of our heart, finds out our hidden iniquities and our concealed desires, and works its gracious ministry there until we become without spot or wrinkle or any such thing,—a glorious church! Are your sins many? His grace is more! Are your sins aggravated? He delights to show the greatness of his grace! He who sang this couplet sang it for all the world:

His blood can make the foulest clean,
His blood availed for me!

—Joseph Parker.

MONDAY, 10th. *But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper! 2 Kings 5. 11.*

Nearly every man when he is saved will remember how he laid down conditions and a program for the Holy Spirit.—C. H. Pridgeon.

TUESDAY, 11th. *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts! Jeremiah 15. 16.*

Open your Bible! You will not know very well just where to open it, or just where to begin to read. Open it and begin, I would almost say, anywhere! Read a psalm, or a Gospel, or an epistle! Really read it! Read it as if you had never read it before! Read it as if you were never to read it again! Read it as William Law read it; that is to say, not for new information about divine things, but for new impression on his stone-hard heart.—Alexander Whyte.

WEDNESDAY, 12th. *Be kindly affectioned one to another with brotherly love! Romans 12. 10.*

I have discovered that all the evils of mankind come from only one thing, and that is, not knowing how to live quietly at home.—Pascal.

THURSDAY, 13th. *The joy of the Lord is your strength. Nehemiah 8. 10.*

There is no joy like the joy of living in the presence of God, the joy of asking him for what we need, the joy of receiving his blessed answers to our prayers. It is the joy of joys to realize our true position before him, and to be assured of power in prayer. It is the joy of a great peace, the joy of a holy privilege, the joy of a perpetual fellowship, the joy of a perfect satisfaction!—W. H. Griffith Thomas.

FRIDAY, 14th. *If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead! Luke 16. 31.*

God's Word is final and sufficient. It contains all we need to know to be saved. It speaks the first definite word about our origin, and the last authoritative word about our destiny.—Mrs. G. C. Needham.

SATURDAY, 15th. *Be filled with the Spirit! Ephesians 5. 18.*

Jesus came to reveal the Father; the Holy Ghost has come to reveal Jesus to the world. Listen! But who shall reveal the Holy Ghost to the world? Who has got to do that? The men and the women with whom he deals.—Gipsy Smith.

SUNDAY, 16th. *For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven. 1 Thessalonians 1. 9, 10.*

Paul did not shun to declare the whole counsel of God. He did not withhold the truth of the Lord's coming in preaching to the heathen. The charm of their idols was broken in the light of the glory of Christ and his kingdom. Faith laid hold on the living Saviour, and they turned to God from idols.—Mrs. Frederic H. Senft.

MONDAY, 17th. *And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today! Luke 5. 26.*

A true walk with God will do more to awaken awe, wonder and amazement in your soul than would a century of travel through the sights of earth. It is your business to learn to be peaceful and safe in God in every situation.

TUESDAY, 18th. *I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. Philippians 4. 12.*

Rest assured it is harder to know how to be full than it is to know how to be hungry, so desperate is the tendency of human nature to pride and forgetfulness of God! Ask in your prayers that God will teach you how to be full!—C. H. Spurgeon.

WEDNESDAY, 19th. *When I am weak, then am I strong. 2 Corinthians 12. 10.*

When we think we are strong and capable, we trust in our own strength and are therefore weak spiritually. But when we know our helplessness and trust in his strength, then are we strong.

THURSDAY, 20th. *Jesus said unto them, I am the bread of life! He that cometh*

to me shall never hunger, and he that believeth on me shall never thirst! John 6. 35.

Christ, the bread of life, began his ministry by hunger. He, who is the water of life, ended it by thirst.—W. Graham Scroggie.

FRIDAY, 21st. *Though he were a Son, yet learned he obedience by the things which he suffered. Hebrews 5. 8.*

And yet he has altered the whole aspect of pain. The ages before him were called the cruel ages. Men wondered at inexorable, remorseless, inexplicable pain. Euripides in his plays, Job in his great tragedy of agony, Buddha in the East,—all these great thinkers have come face to face with the mystery of pain without solving it; but this Man not only suffered infinitely, but he extracted the venom out of pain.—F. B. Meyer.

SATURDAY, 22nd. *And the king was sorry. Matthew 14. 9.*

We all need to stand on our guard against the dangers of gay occasions. Herod was carried away by excitement to do what he regretted in his more sober moments. Many a worthy man and woman has had bitter reason to regret the lapses of gala days.—W. L. Watkinson.

SUNDAY, 23rd. *And suddenly there was with the angel a multitude of the heavenly host, praising God. Luke 2. 13.*

O for a song, a glad new song,
A song of joy and praise,
To sing the name all names above,
The name that tells of saving love,
The blessed name of Jesus!

MONDAY, 24th. *And on his head were many crowns. Revelation 19. 12.*

O for a crown, a radiant crown,
A crown that ne'er can fade,
To crown the brow of him who died,
The tempted One, the crucified,
The thorn-crowned brow of Jesus!

TUESDAY, 25th. *They presented unto him gifts. Matthew 2. 11.*

O for a heart, a clean, pure heart,
A heart by grace renewed,
A fitting sacrifice to bring
To thee, O Master, Saviour, King,—
Thou blessed, loving Jesus!

—R. M. Offord.

WEDNESDAY, 26th. *For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3. 16.*

Changeful the world, at best,
Yet doth the Christmas chime
Tell of abiding rest,
And love outlasting time!

—D. Baines-Griffiths.

THURSDAY, 27th. *And the Lord spake unto Moses face to face, as a man speaketh unto his friend. Exodus 33. 11.*

We come into the mount not only to speak, but to listen. How seldom we wait to hear what God the Lord will speak! And yet the most important part of prayer is not what we say to God, but what God says to us.—Samuel Chadwick.

FRIDAY, 28th. *Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein! Mark 10. 15.*

How become a little child, you cry. Look to Jesus! The feebleness of Bethlehem and the manager, of Calvary and the grave, was Christ's way to enter the kingdom. For us there is no other way.—Andrew Murray.

SATURDAY, 29th. *They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son. Zechariah 12. 10.*

Today many Jews, while not accepting the dogmas about Christ's person, are powerfully influenced by both his teachings and spirit. Multitudes of them are not far from the kingdom. The veil is still there, but some day it will be taken away from their faces, and they shall look on him whom they pierced, and discover there the features of their glorious Messiah!—James I. Vance.

SUNDAY, 30th. *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Corinthians 3. 16.*

It is a wonderful thing to know the Holy Spirit, to have your soul and your body not the tomb of buried possibilities, but the temple of the Holy Ghost. When the church of God gets to that point, something will happen. Pray God that you and I may get there, and then our witness will shine out and blaze forth!—Gipsy Smith.

MONDAY, 31st. *Thou wilt shew me the path of life. In thy presence is fulness of joy. At thy right hand there are pleasures for evermore! Psalm 16. 11.*

I see my future stretching out through the vast cycles of an unknown eternity, and however far my finite imagination may reach in pursuit of such a miracle of existence, and seek to comprehend that wondrous word, "for evermore," still it transcends the limit of my furthest thought. Far as the mind can stretch or the heart conceive, still the boundless sea of joy is rolling on, still the limitless expanse of bliss is spreading, still the rivers of pleasure and the oceans of delight, and that "for evermore"!—W. M. Hay Aitken.

Be thrifty so that you may be generous!

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Lessons from the Psalms: The Life-Obedience Psalm.

Psalm 40. 1-10. December 2.

An eccentric divine, preaching from text Psalm 119. 32, "I will run in the way of thy commandments when thou shalt enlarge my heart," began:

"Well, David, what is your first remark? 'I will run.' Run away, David! What hinders you? What is your next word? 'In the way of thy commandments.' Better yet, David! And what next? 'When thou shalt enlarge my heart.' No thanks to you, David! We could all run as well as you, with such help."

And so we could, for there is no commandment binding upon us that Christ has not executed with no other help than what is at our command.

* * * * *

Among the workmen set to pull down a building was an uneducated Christian man. As he was pulling hard and strongly at the rope attached to the top of the wall a passer-by called out to him sneeringly:

"Do you think you are going to pull down that thick wall in that way?"

The man replied: "It don't seem so to me, but I guess the boss knows what he is about."

In an hour the wall fell.

The person who trusts God most, most readily obeys him (v. 4).

* * * * *

A young girl went in swimming in a lake where her father had forbidden her to go. Thinking to propitiate him, she gathered a number of beautiful shells, of which he was a great admirer, and carried them home to him. He took them in his hand and threw them on the ground, saying quietly:

"My child, to obey is better than sacrifice."

My brother, my sister, did you ever disobey God and then try to propitiate him by some gift? (v. 6).

* * * * *

St. Ambrose is credited with saying that as we must render an account of every idle word, so must we of every idle silence.

A vow is just as much broken if we refrain from speaking when we ought as it is by speaking when we ought not (v. 9, 10).

* * * * *

India is going to have compulsory education. This means that if we are to be recognized by the government we must not teach the Bible during school hours. We can teach it at other hours if we wish but it will have to be voluntary.

Of course we would not want our children taught Hinduism or Mohammedanism forcibly, and the people have the right to tell us that we must not teach their children Christianity forcibly. We believe there will be a way around this difficulty without surrendering or compromising principle, for we are out here to teach and preach Christ as the Saviour of India as well as other peoples, and we intend to keep at it. We must obey God rather than men. —Rev. J. L. Moulton.

What Makes A Successful Worker?

Proverbs 6. 6-11. December 9.

A successful worker must be

Prepared. It is never too soon to get ready to do a great task.

Persistent. Lacordaire, a great preacher, failed again and again, and was told that he never would make a preacher. He persisted, and became a leader of men.

Diligent. Diligence is the mother of good luck, and God gives all things to industry. Then plough deep while sluggards sleep, and you shall have corn to sell and to keep.

Loving.

> Lead lives of love, that others who
> Behold your lives may kindle too
> With love, and cast their lot with you!

Steady. An engine of one cat-power running all the time is more effective than one of forty horse-power standing idle.

Enthusiastic. Enthusiasm means "in God"; and I can't understand how any man can realize his standing before God and not be on fire three hundred and sixty-five days in the year.—D. L. Moody.

Able to concentrate. Bovee says, "Successful minds work like a gimlet,—to a single point."

Humble. The humblest occupation has in it materials of discipline for the highest heaven.

Broad. Make it your habit not to be critical of your neighbor! When you hear an ill-report of anyone, halve and quarter it, and say nothing about the rest!

Polite. Politeness is like an air cushion: there may be nothing in it, but it eases the jolts wonderfully.

Punctual. Punctuality is the first rung in the ladder of success.

To do a difficult thing the best you can prepares you to do a more difficult thing the next time. Then

Forbid for me an easy place,
O God, in some sequestered nook
Apart to lie,
To doze and dream and weaker grow
Until I die!

Give me, O Lord, a task so hard
That all my powers shall taxed be
To do my best;
That I may stronger grow in toil,
For harder service fitted be,
Until I rest!

This my reward,—development
From what I am to what thou art.
For this I plead!
Wrought out by being wrought upon
By deeds reflexive, done in love,
For those in need!

—Charles Earle.

Bible Passages We Should Memorize, and Why.

December 16.

"Are you the Jesus Christ man?" asked a native of Judson of Burma. "I have learned all there is in this little book," and to the surprise and delight of Judson he repeated verbatim the Gospel of John. Then he continued:

"I have traveled many hundreds of miles to learn more of such books. Give me more to learn what the man Jesus said!"

> The opening of thy words giveth light;
> It giveth understanding unto the simple.
> Psalm 119. 130.

* * * * *

The motorist who finds his Blue Book correct trusts it again. The patient who finds relief in a certain medicine believes in taking it again. The indisputable argument of these people is, "It helps me."

Millions today are drawing from memory's storehouse passages of Scripture to guide, comfort and enlighten them. Their unanswerable argument is, "These passages help me."

> Thy word is a lamp unto my feet,
> And light unto my path.
> Psalm 119. 105.

* * * * *

A few years ago there was found far in the interior of Brazil a Christian church that had been formed by its members without the knowledge that there was any other such organization. This was the result of a New Testament which had somehow come into the hands of a young man who could repeat the Acts, the Beatitudes, and 1 Corinthians 13 word for word, himself having selected those passages for memorizing. He taught others to learn and repeat them also, and many of the choicest sayings of Christ.

> Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me. John 5. 39.

* * * * *

A poor man in China, who is a Christian, has to work all day away from home. He has put on the door of his house this notice:

"I am a Christian, and if any wish to go in and read my Good Book while I am out, they may. The Buddhist priests need not come here; I do not want them any more."

People often go into his house and learn whole chapters, which in many instances make them wise unto salvation through faith which is in Christ Jesus.

Advent Lessons from Bethlehem.

Matthew 2. 1-12. December 23.

On that first Christmas night, says T. DeWitt Talmage, God honored motherhood, and made the maternal relation one of the tenderest of all relations and "mother" one of the sweetest of words. Christmas is a festival of motherhood, for that first Christmas consecrated and hallowed motherhood.

* * * * *

A tourist writes: "We were crossing the desert. The night came suddenly upon us, and it was so dark, but we determined to push on. Soon we lost our way, and spent the night in fear and trembling. It seemed as if morning would never come! Then suddenly the sun sprang up, bringing daylight and showing the way to safety. Our joy was boundless. None of us will ever forget that sun-rising."

The world was lost in darkness and sin, when through the tender mercy of God the Dayspring from on high came to light our way to safety. No one ever turned his face to that light without being lightened. This fact is the supreme joy to millions at Christmas. Is it yours?

* * * * *

Just as the musician by his tuning fork brings the strings of his orchestra up to concert pitch, so does Christmas tone up and tune up our lives for the coming year by reminding us that great events have small beginnings; that as of old, today wise men pay homage to Jesus; that we too may become saviors of the world; that love divine, all love excelling, was incarnate in this babe; and that there are millions today who know nought of his love.

* * * * *

Once Mr. Moody, walking away from the place where he had been preaching on Christ as a deliverer, said:

"I didn't finish the subject."

Some one who heard him answered: "You didn't expect to finish, did you? It will take all eternity to finish telling what Christ has done for man!"

Wishes for the New Year.

Philippians 3. 12-16.

We have read of a college girl who, as she tacked the New Year calendar to the wall, said:

"It is going to be a beautiful year!"

"How do you know?" asked her roommate.

"Well," she replied, "a day isn't a long time, and I know it is going to be beautiful because I am going to take a day at a time and make it so, to see that every one of those 365 days gets at least one beautiful thing into it through my efforts."

Her New Year motto might be, in the words of David, "So teach us to number our days that we may apply our hearts unto wisdom."

Why do we heap huge mounds of years
Before us and behind,
And scorn the little days that pass
Like angels on the wind?

President Olds of Amherst said to the students in his opening address:

"Anniversaries are a great thing in the life of a man, the life of a college. They give us a chance to use the homely old adage of turning over a new leaf. That old-fashioned phrase has appealed to me more and more as the years have gone by; perhaps it has appealed to me because my life has been very largely that of a mathematician. . . . .

"The joy of a new leaf is a tremendous encouragement. It opens anew the door of hope, not merely to the mathematician, but to every man who has the privilege of beginning anew. It is a blessed thing in the world that whatever way our past may control our future, we have an opportunity from time to time to make a fresh start."

New Year Resolves.

I will make it a year of faith and prayer,
A year of high endeavor;
I will crowd it with deeds both brave and fair,
I will act the hero ever;
I will travel God's path at God's own rate,
I will welcome both gain and loss,
Nor will I rebel when heaven's gate
Looks tragically like a cross!

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

DECEMBER, 1923.

Saturday, 1st. Ecclesiastes 4.

In the third chapter the author showed himself as a looker-on at the drama of life. Its wretchedness, folly and vanity were noted. Now he again assumes the rôle of spectator, but this time his soul is moved by the pitiful spectacle. "The man was passing, to use modern terms, from egoism to altruism, thinking more of the misery of others than of his own enjoyment."

The spectacle described is very moving. There is the intense craving for a comfort which none seems to understand. The oppressed might find the sting taken out of injustice if some one who understood would get under his load. The man of power, who is strong enough to make his will supreme, is after all a lonely man: no one seems to understand that he has a soul which cries for comfort. It seems to the author as though non-being were better than being. He finds himself at one with the Greek tragedies and with the Buddhists in thinking that oblivion is a kindness. He turns his attention to the great men whose energy and resource create things, the men of creative genius, inventors, mechanicians, the manufacturers and business organizers of the world. Contrasting them with the man who is too tired to work, who loafs through life, trusts to luck to be fed, he thinks that on the whole this stupid, brutish person gets the most satisfaction.

Looking at the man who has made the accumulation of money the main objective of life, he says that perhaps he is the loneliest man on earth. Yet his appetite is so keen that even if he is childless and friendless and does not even have a partner, he goes on toiling, scheming, struggling to get more and more wealth. He never asks, For whom am I accumulating? but just enjoys the quest for its own sake. And the debater concludes that such a man is missing the best things. Friendship is more precious, more valuable than a fortune. You get more out of it.

"The wise man," says Seneca, "needs a friend, not as Epicurus taught, that he may have one to sit by his bed when he is ill, or to help him when he is poor or in prison, but that he may have one by whose bed he may sit, whom he may rescue when he is attacked by foes."

O God, we thank thee that when there was no eye to pity and no arm to save, thy eye beheld us and thy arm rescued us! Help us to be more than lookers-on in life! May we give our strength to helping others in the name of Christ! Amen.

Sunday, 2nd. Ecclesiastes 5.

The pathway along which this book leads may seem dark and somber, but as a matter of fact it is leading into light. In this chapter we are taken from the market place to the church, and invited to look on those who worship God.

It would be easy to criticize, for we know the people who are worshiping, and their weaknesses and failings are matters of gossip. Only as we criticize we should remember that they are just plain folks, and every word we say about them we really are saying about ourselves. Worship is good if a man will walk with straight steps, remembering that God asks sincerity and an obedient heart.

One immediate effect of worship is a sense of providence as being in life. Sometimes it is not easy to see it, for most of us have experience of injustice. We need to remember, however, that life is so constituted that if one court denied our rights another accedes to them.

Again, if we are perplexed by disparities in wealth we should remember that wealth breeds care. There are always plenty of people waiting to spoil a rich man's goods, and he must be eternally vigilant. How does he know that he can trust anyone? Why, even his heir may be wishing that he would die! No, wealth and happiness are not the same thing, says this prince-preacher.

Cox says of the conclusion of this chapter: "With all the emphasis of renewed and now immovable conviction he declares, Behold, that which I have said holds good: it is well for a man to eat and to drink, and to enjoy the good of all his labors through the brief day of his life. He does not fret over the brevity of his life. It is not much, or often, or sadly in his thoughts, for he knows the joy his heart takes in the toils and pleasures of life is approved by God, or even, as the phrase seems to mean, corresponds in some measure with the joy of God himself: that his tranquil enjoyment is a reflection of the divine peace."

Our Father, help us to find our joy in thee! Our experience in life is disappointing and baffling, but when we turn to thee we find fulness of joy. Cheer us with the light of thy presence this day! Amen.

Monday, 3rd. Ecclesiastes 6.

The author cannot shake himself free from his melancholy. He sees so many splendid men just falling short of life's prize. They make a place and name, they build up splendid businesses, but they are childless and their accumulations go to strangers. But even when a man is not only successful but has a family he may still fail of happiness. A lurking enemy may destroy him in the midst of his activities. This writer thinks that no greater calamity can happen than for a man to fall into popular disfavor, so that when he dies no one is there to mark his grave or bear testimony to the greatness that once was his.

Beginning with verse 7 he enlarges on the idea that the impulse to self-preservation and self-gratification is insatiable. It feeds on itself. The man of ambition does not know when to stop or when to cry, "Enough!" Enlightened or brutish, the same craving absorbs men.

On verse 9 Plumptre says: "The truth is substantially that embodied in the fable of the dog and his shadow, and in proverbs like 'A bird in the hand is worth two in the bush.' To enjoy what we actually see, i.e., present opportunities, however limited, is better than the craving of a limitless desire, wandering at will through all the region of possibilities. In that wandering there is once more the feeding upon wind."

No wonder he cries, Who knows what is good? Our life is so shadowy none can be certain of the true way.

> We are no other than a moving row
> Of magic shadow-shapes that come and go
> Round with the sun-illumined lantern, held
> In midnight by the Master of the show.

O God, grant us grace that we may attain to the prize, the mark of our high calling in Christ Jesus! Forbid that we should come short of thy glory! May we know that our life is hid with Christ in God! Amen.

Tuesday, 4th. Ecclesiastes 7.

In the light of the reflections with which the previous chapter closes the author proceeds to give advice to him who is worried. He advises that we cultivate seriousness rather than levity. He teaches by proverbs. He emphasizes the educative value of sorrow: it deepens life. A man will do well in his griefs to seek the counsel of the serious-minded rather than to go to an entertainment and to listen to spicy songs. Foolish laughter is but loud cackling: there is more noise than sense in it.

Verses 8 and 9 contain much wisdom. They utter two cautions, one against uncontrolled speech and the other against hasty anger, which impels to rash and ungoverned language.

Verses 15-32 advocate what Grieve calls the golden mean. He says verse 15 contro-

verts the old idea that righteousness and wickedness mean respectively a long and short life. Verse 16 is aimed at the extreme pietism of the early Pharisees, whose strict legalism was a menace to the tranquillity of the nation; like an excess of wisdom it meant self-inflation and collapse. Yet there is greater danger in extreme wickedness and folly (17); debauchery means death. Lay firm hold of both these cautions! He that fears God will be quiet in regard to both.

The chapter concludes with a terrible passage in which he says that there is nothing quite so deep in sin and folly as the woman who sets herself to be a temptress. To fall into her hands is ruin. Is he not right? Virtuous woman is the strength of home, church and state. When woman ceases to build her life on virtue, chaos has come to society.

O Lord, thou art the magnet of our souls: to thee we turn in days of uncertainty and perplexity! When confronted with hard problems we remember thee and are at peace. For thou art king: thy power is infinite, and thou art holy. Help us to walk by faith in thee! Amen.

Wednesday, 5th. Ecclesiastes 8.

On the refining influences of wisdom on face and character attention has been called to Stevenson's "Inland Voyage": "To be even one of the out-skirters of art leaves a fine stamp on a man's countenance. I remember once dining with a party in an inn. Most of them were unmistakable bagmen, others well-to-do peasantry, but there was one young fellow in a blouse whose face stood out from among the rest surprisingly. It looked more finished; more of the spirit looked out through it; it had a living expressive air, and you could see that his eyes took things in. My companion and I wondered greatly who and what he could be. It was fair time, and when we went along to the booths we had our question answered, for there was our friend busily fiddling for the peasants to caper to. He was a wandering violinist."

If music refines the face, love refines it still more. If love gives charm to the features, love for Christ elevates and purifies and fills with peace and hope. Religion takes the hardness out of the face.

The wise man will honor and obey the king, or the powers that be, even when he feels that he is suffering from oppression. Respect for government is positive teaching of both the Old and the New Testaments. Life is full of tangles. We know how it is that virtue goes unrewarded and wickedness seems to lead to honor. The experience of life oftentimes suggests that the world is non-moral, but the author does not really believe any such doctrine. He thinks that honor and dishonor, fame and obscurity, prosperity and adversity, are alike in the hands of God, whose ways are mysterious. Nevertheless, wisdom and safety alike prompt to an acceptance of life as from God and to God.

Our Father, we pray for the privilege of fellowship with thee! Grant that we may behold thy glory, that glory which transfigures! When we go forth into life, may it be with radiant faces! May people take knowledge of us that we have been with thee. Amen.

Thursday, 6th. Ecclesiastes 9.

Obscurity lies over the path ahead. None of us can tell whether the future contains love or hate. God is the arbiter of our destiny, and he takes none of us into his confidence. It is wise, therefore, to enjoy your days.

On verse 9 compare the words of Tennyson:

> O happy he, and fit to live,
> On whom a happy home has power
> To make him trust his life, and give
> His fealty to the halcyon hour.

We are exhorted to put our whole strength into the things that we feel to be worth while. A healthy-minded man feels the full power of what our Master said, We must work while it is day; the night cometh when no man can work.

Do verses 13-16 give us historical fact, or are they a parable? Plumptre thinks it is a historical reference to 2 Samuel 20. 14-20, though in that case it was a woman's wit that saved the city.

We have not yet learned to appraise the wise man as more important and powerful than the evil man or the armed man. Some day we may do so, and then society will be reconstructed. Until that time we shall have the miseries and upheavals that outcrop in every city and country on earth.

Our Father, help us to be loyal in the dark and tempestuous hour! May we ever be steadfast, unmovable, abounding in the work of the Lord! Sustain us by a great hope! Help us to trust thee at all times! Amen.

Friday, 7th. Ecclesiastes 10.

Grieve suggests that we should understand verse 1, "As dead flies corrupt the perfumer's ointment, so little follies in a man outweigh and thus spoil his better qualities and name." The author is not thinking so much of sins as of blunders. He urges that we put our minds into our contacts with life, and warns that the mark of a fool is to imagine that the people he meets are fools.

There are times when a man's position becomes irksome (4). Those who are over him are critical. Circumstances arise which irritate their minds, and they find a vent in saying sharp and irritating things to their executives. It is foolish to resign. Patience will solve most difficulties.

Next to patience we need to be careful in our appraisal of people. Appearances are deceptive. Inherent qualities make high-born and low-born. Further, we must learn to be cautious where we step in life. There are pitfalls everywhere.

We need to be thankful that we live in a country where the chief magistrate is chosen by the suffrages of the nation from among mature and experienced statesmen. In countries where kings are born to this heritage it often has happened that infants are the titular heads of the nation while unscrupulous politicians manipulate the government.

Our Father, we pray that our souls may be guarded against all that would spoil the fragrance of holy living! Teach us to wait on thee, and also to wait for thee! May we in patience win our souls! Amen.

Saturday, 8th. Ecclesiastes 11.

How are we to interpret the first verse? Does it mean to send forth thy ships on the trackless main, and after long months of waiting thou shalt find them returning argosies? Or is the meaning, "Do good; thou shalt be repaid some day"? I incline to the first interpretation. Life is an adventure. Commit thy substance to a high enterprize: apparently it will drift out beyond the horizon, but one day thine eyes shall gladden as thy ships come home.

Plumptre thinks the second verse supplements the first. "Hard times may come when thou shalt have no means of giving, therefore waste not the present opportunity! Help those to whom thou givest to meet the hazards of the uncertain future!"

On the succeeding verses Grieve says: "Man is the child of circumstances. He can no more control his fate than the weather. For 'tree' we should perhaps read 'stick,' and see a reference to divination by throwing a wand into the air and determining one's action by the direction in which it comes to rest. The wise farmer knows that his varied operations must be performed at the proper time, whatever the weather threatens. All he can do is to peg away at his work from morn till eve, perhaps from youth till age, bearing gains and losses philosophically. Light and life are good, but even while we enjoy them comes the thought of their brevity. Put away brooding and melancholy and caution! The heyday of life is soon over, so make the most of it!"

If this were all, it might be an exhortation to indulgence, but there is the solemn conclusion that there is a judgment broad and far-reaching to which a man must submit. Woe betide the man who ignores the fact of judgment.

Our God, help us to pour out the treasures of our souls on the restless sea of humanity, believing that after many days we shall inherit the true riches of love, goodness, truth and beauty! Amen.

Sunday, 9th. Ecclesiastes 12.

On verse 1 Martin says: "As the words stand they constitute a counsel to become firmly rooted in religious faith in early life as a safeguard against the hopeless pessimism of an old age that knows none of the strength or consolation of religion."

Cox says: "While the dew of youth is still fresh upon us we are to remember our Creator and his constant judgment of us, lest, forgetting him, we should waste our powers in sensual excess; lest temperate mirth should degenerate into an extravagant and wanton devotion to pleasure; lest the lust of mere physical enjoyment should outlive the power to enjoy, and groaning under the penalties our unbridled indulgence has provoked, we should find the days of evil rise on us in long succession. . . . . God is with us that we may not sin: with us in youth, that the angel of his presence may save us from the sins to which youth is prone, from the slips of youth and liberty, that our closing years may have the cheerful serenity of a happy old age."

The following six verses are an eloquent description of the approach of death. Under normal conditions the faculties decay one by one; senility settles down upon the frame. But the author here presents his ideas rather as the approach of a tempest and then its subsidence toward evening. Such is the approach of death to the sensualist; there is a violent disintegration of faculties and powers. But if a man has chosen the chief good as his quest, he prepares for death by a useful and happy life, for future judgment by a constant reference to the present judgment, for meeting God hereafter by walking with him here.

O God, our souls thirst for thee! We would seek thee early, we would spend our days in discovering thy paths! We find thee in service, in kindness, in truth and justice, in brotherly love. Help us to tread the ways that shall disclose thee this day! Amen.

THE SONG OF SOLOMON.

Monday, 10th. Song 1. 1-4.

There has always been division as to the true nature of this little book. The fact that it is in the Bible shows that those who placed it there believed it to be both ancient and religious.

Among the Jews it was regarded as an allegory of the relationship between Jehovah and his people. Then the references to wine would signify religious emotion. The Christian church has learned to treat the book mystically: it became the be-

trothal song between Christ and the church. Two other views, however, have received wide acceptance. The first is that we have here a dream of love. Either Solomon has a beautiful shepherd maiden taken to his harem and tries to woo her, but finds her love steadfast toward another, and so we have the lesson of the victory of pure, true love over temptation, or Solomon marries such a maiden and by her influence is converted from sensual to pure love. The other theory is that we have a series of love lyrics.

Jordan says: "We cannot help feeling that the presence of such romantic poetry shows that even under the coarse forms of Oriental life love comes to signify a high human relationship. It would be strange if the church that gave monotheism to the world did not move toward a nobler view of family life. Though the book is not a social essay or problem, but a number of lyrics in thoroughly Oriental style, its theme—the purity, sweetness and glory of love,—is an everlasting one. It needs today, as much as ever, to be brought into relation with the highest Christian ideas of chastity, self-sacrifice and mutual helpfulness."

Whichever view is taken of the original purpose of the book, its message is of prime importance. Its ideas are exquisitely expressed. It has become the mother of songs. Much of our richest hymnology has been inspired by it.

The opening song was either by the bride or one of the guests, and is expressive of the bride's love, which yields to the fragrance of the bridegroom's attractiveness.

Dear Lord, who hast loved us with an everlasting love, we surrender ourselves to thee! Whom have we in heaven but thee? There is none on earth that we desire before thee. Thou art our all in all! Help us to love thee perfectly! Amen.

Tuesday, 11th. Song 1. 5-17.

If we do not view the book as an allegory or type or drama we do not mean that human love may not become a medium of interpretation of a higher and divine love. Pure human love constrains to prayer; its cleansing power is known to all who have experienced it. But originally these poems and sonnets were intended to portray pure and loyal human love. The instinct which led to their inclusion in Holy Writ was divinely guided. The hearthstone leads to the altar of God.

It will be noted that the book breathes the open air. Lebanon and Arabia are more important than Jerusalem.

There is the consciousness of difference between the woman of the mountains and the woman of the city. The woman of the city has more delicate ways: her manners, habits, clothes may be different, and suggest a certain artificial refinement. But her sun-burnt sister of the hills has a poise, a lithesomeness of limb, which do not belong to the harem.

The pathway of love has not been easy. This woman has been left a heritage which her brothers coveted. If only they could have kept her single! But love has come to her and made her strong to face the indignation of her brothers, and now another is in charge of her vineyard, even he whom her soul loveth. So this woman longs to find the spot where she may hold tryst with her lover, and when gracious words are spoken of her beauty, her lovely wedding garments, she makes answer that he is to her as a fragrant thing which she would hide within her heart.

Our Father, we pray for fidelity in all our relationships! May we be true to thee, true to our homes and our dear ones, true to our friends, true to our church! Help us not only to vow, but to pay our vows faithfully! Amen.

Wednesday, 12th. Song 2.

There is nothing more exquisite in the whole literature of love than is to be found in this chapter. The first seven verses show two souls in the rapture of love, the woman in love with love itself, the man finding nothing less than love's ideal in his bride. Indeed, this seems to be the characteristic of the passage, that love itself seems to be the greatest thing in the world.

Of the rose of Sharon Martin says: "These well known words are made use of by the bride in which to compare herself to the flowers of her own meadows. The first is generally taken to be the meadow saffron, a flower not unlike the crocus, though others regard it as the narcissus, a flower which, we are told, is the special favorite with the natives. The lily is regarded as the scarlet anemone."

Jordan says of 8-17: "The passage contains one of the most beautiful poems in the book. It breathes the air of the fresh springtime. A young woman's fancy hears the steps of her beloved hastening over the mountains, drawn by the sweet attractiveness of love. The beloved comes, he speaks, the bride calls for his companionship. Note the vividness, the dramatic force of the opening words, 'Hark, my beloved! There he comes, hastening over the mountains, leaping over the hills!'"

Our Lord and Master, there is no beauty like unto thy beauty, there is no tenderness like unto thy tenderness! We love thee, but it is because thou didst first love us. Help us to yield to the constraints of thy love this day! Amen.

Thursday, 13th. Song 3.

In reading this chapter we shall do well to remember the words of Dummelow:

"At the first blush we are surprised to

find in the Bible a poem on human love, but we must remember that the mutual attraction of the sexes is of God's ordering. So far from being intrinsically evil it contains for both parties an immeasurable possibility of blessing. And the love which is here sung is ordered, regulated, legitimate. The imagery is too suggestive and the description of physical charm too minute for our taste, but it was produced by an Oriental for Orientals. More reticence does not necessarily imply truer purity. No doubt we should have welcomed a clear recognition of the intellectual, ideal and spiritual side of marriage, but it would be a mistake to argue that the poet was a stranger to this better part. Again, while it is admitted that the poem was not intended to be understood either typically or allegorically, all true human love is, in the apostle's sense of the word, a mystery (Ephesians 5. 28-33) which carries the Christian's mind upward to the union of the soul with Christ."

Let us emphasize this idea as we read the book! The instinct of the saints has not led them far astray. We are espoused to Christ, and should love him with a pure heart fervently.

This chapter shows us the bride in the intimacy of her dream life. Oftentimes when asleep she would dream of having lost her beloved, and of her struggles to get him back and have him come with her to her mother's home. It is all very sweet and tender. Then from verse 6 we have the coming of the king. Many a lowly maiden has seen in her husband one whom she crowned king.

Almighty God, as we worship thee we are conscious of sin and uncleanness! Wash away our iniquity, we beseech thee! Cleanse our hearts by the inspiration of thy Holy Spirit! So may we become worthy of him whose name we bear! Amen.

Friday, 14th. Song 4.

This chapter contains the song of the bridegroom. The imagery is Oriental, but the devotion and admiration expressed are such as we can all appreciate.

We must imagine that the bride is being dressed for her nuptials the day previous to the marriage. The friends and wedding guests will be permitted to look on her wedding raiment. Whilst she is being prepared, the bridegroom sings this song. He sings of her beauty, he declares that he will be her champion, and that even when she is far from home he will see that no evil befalls her.

There is one feature in this whole portrayal of love which we ought to notice. Our Western world may not use such vividness of language, but it does portray love in canvas and in marble, and that in the most sensuous forms. The Hebrews did not tolerate such delineations of nude or semi-nude figures. The words they tolerated were sensuous, but they were also chaste in the sense that they were applied only to legitimate married love. We shall have a bitter harvest from the kind of thing that is being written, sung, delineated today in the name of love. Its motive is gross passion. To tolerate it is a sign that we are ceasing to pray and strive for a pure heart.

Dear Lord, we have no beauty that thou shouldest desire us, yet thou hast set thy love upon us! Grant that in the light of love we may be transfigured, and the beauty we do not possess may be acquired through dwelling in the light of thy presence! Amen.

Saturday, 15th. Song 5.

We have again a passage of great beauty, and the interesting description of a dream in which the bride is afraid she will lose her lover. She dreams that he has come to her. She rises to admit him, but finds that he has vanished. She sees armed men who are city watchmen, and they suspect her of being unworthy, but fortunately she awakes to find it was only a dream.

The passage is capable of high spiritual interpretation, as, for instance, in Longfellow's translations from the Spanish:

Lord, what am I that with unceasing care
Thou didst seek after me, that thou didst wait,
Wet with unhealthy dews, before my gate,
And pass the gloomy nights of winter there?

. . . . . .

How oft my guardian angel gently cried,
Soul, from thy casement look, and thou shalt see
How he persists to knock and wait for thee!

Very rich and varied are the epithets with which the bride describes the bridegroom. She finds him preëminent and most distinguished among men in physical beauty and power. Lovingly she dwells on various parts of his person. It is a rhapsody of love.

The devout soul may if one will take these words and apply them to Christ.

O Lord, we thank thee for him who came seeking and saving that which was lost! We were lost, but Jesus found us, blessed be his name! Help us to dwell within thy fold! Keep us from straying out of the way of life! Amen.

Sunday, 16th. Song 6.

In this chapter the beauty of womanhood is described. The bridegroom tells of places of delight symbolical of loveliness and attractiveness. He compares a pure and charming woman to the awe-inspiring bannered hosts. His bride is possessed of this strange power, her womanhood gives her authority because it is combined with

those qualities that make her dear to her mother and that are suggestive of purity. Other women speaking of her compare her to the dawn.

The response of the bride is that she went down to a walnut orchard. It was the springtime, when all the young shoots were appearing. In that hour when all nature is aquiver with life and the spirit of things is abroad, she found herself filled with ardent desire to meet with her beloved and commune with him. Her desire seemed to sweep her along as in a chariot race. It was a dream of love that surged through her being. Either actually or in a dream it seemed as though her lover was driving the chariot and snatched her away.

We want to be fair to those who feel that the presence of this book in the Bible implies that it does not refer to pure wedded love, but is an allegory. Moorehouse admits that "Origen and Jerome tell us that the Jews forbade it to be read by anyone until he was 30 years old. It certainly needs a degree of spiritual maturity to enter aright into the holy mystery of love which it celebrates." He holds that "the song is an allegory, that under the guise of human love, the love which passes between two loyal and faithful hearts, is set forth the intimate, tender relationship existing between Christ and his people. The frame, we may reverently say, is human conjugal affection, but through this thin, skillfully carved latticework there glance out upon us the joy and bliss, the rapture and ecstasy, the strange tender wondrous play of the deep, abiding love of Jesus for his own, and reciprocally theirs for him."

O God, we rejoice in the works of thy hands! The heavens and the earth move so silently, yet their ever-changing aspects are disclosures of thy nature, and everything our eyes behold witnesses to thy glory. Help us to delight in thy works! Help us to respond to thy presence in the world! Amen.

Monday, 17th. Song 7.

This chapter gives a description of a very beautiful dance known as the sword dance, which is famous among Syrian and Arabian women, and which accentuates all the beautiful lines and curves of the draped figure. The "shoes" (1) prove that dress is presupposed throughout on all parts where it is usually worn. The clothing is of such a gauzy character that the shape of the limbs shines through. The figure of the dancer is queenly, her light steps quiver with motion, her jewels glisten in the torchlight. The rhythmic motion is bewildering and intoxicating. Her eyes glow and shine in a way to suggest a deep pool in a wood. Her hair falls over her shoulders, and seems to be wind tossed. Her lover is amazed at her beauty.

Her conquest is complete. She had danced for his sake, and now asks him to go with her through the fields and vineyards when all is in bloom. She loves the dawn in the springtime. They shall journey on through villages and fields and vineyards until they come to their cottage home; and there she will feed him on precious things.

Our Father, we would consecrate our homes to thee! Grant that in all the intimacies of life we may recognize thy presence! Thou art the creator of homes, thou art the father from whom every family in heaven and on earth is named. Dwell beneath our roof, we beseech thee! Amen.

Tuesday, 18th. Song 8.

We may have here a series of fragments. Some would assign them to various singers, villagers and peasants. Others would regard them as reminders of happy days spent together when first they met and loved. Some think a chorus is inquiring who the happy bride may be, and the bridegroom sings of trysting places and the place where his love was born. In verse 6 the bride turns to her husband and says she will never be separated from him. Martin says: "In these verses we have one of the highest expressions not only in Hebrew poetry, but in all literature, of the power and purity of true love. No misfortune can slay it, nor can any promise of riches tempt one to exchange it. The unselfishness of love is beautifully expressed in the closing phrase of verse 7."

The book closes with words from the relatives of the bride (8, 9). They have been called "the Song of the Little Sister." These brothers and friends cannot realize that she is grown up. They think that she is young, impulsive and inexperienced. But she is very certain of herself. In her maturity she has the strength of chastity and the attraction of beauty (10). This leads to a final word from the bridegroom. Love cannot be bought and sold: it is the prize of life (11-13). The bride again calls him, and the song ends.

O God, we thank thee for the fulness of life which thou dost bestow on all who love thee and are loyal to thee! Help us to give to thee the uttermost of love and loyalty! May we be true till death! Amen.

ISAIAH.

Wednesday, 19th. Isaiah 1.1.

Isaiah comes first among the prophetical books, yet it was not the first book of prophecy to be written. Amos comes first in order of time.

Before Amos there were great prophets, some of whose names are familiar to us, as Samuel, Nathan, Elisha, Elijah. If these did not write their messages they uttered what was none the less the word of God of enduring significance. They laid the foundation on which later prophets builded.

Scholars have discovered that other peoples besides the Hebrews had their seers, and students of history have tried to give us the historical background of the prophetic messages. In doing so they are but accepting the suggestion of Isaiah, who is most specific as to the period during which he did his work. But what gives special significance to these writings is their awareness of God, and their reiterated statement that their declaration about God was not the product of their own reflection and investigation, but a revelation from God. The Lord had spoken to them, and they had hearkened and borne record. The glory of God had been displayed before them, and they had made known the ravishing vision. They never doubted whence their word came, or its authority, and they bravely shouldered the responsibility of declaring it.

We must keep this fact clearly in view. Men may try to explain the psychology of it as they will: the prophets declared what they believed to be visions of God. Sometimes the vision came in waking hours, sometimes in the night. Sometimes it was a sudden seizure, at other times a slow process of unfolding. It was God who spake, and the word recorded was eternally true.

Our knowledge of Isaiah is fragmentary. He was the son of Amoz, born about 760 B. C. He received his call in the year that King Uzziah died, 740 B. C. He married, and his wife was called a prophetess. Five years after his call he had a son, Shear-jashub, who was old enough to go with him when he interviewed King Ahaz. Soon after he had another son, Maher-shalal-hashbaz. His work went through the reigns of Jotham, Ahaz and Hezekiah, kings of Judah. It may possibly have reached Manasseh. He was still active in 701 B. C.

Peake says: "No Hebrew prophet has a style more majestic than that of Isaiah. The loftiness of thought and feeling finds a fit expression in his lofty eloquence. In the whole splendor of his verse he is surpassed by no poet of his race. No attentive reader can fail to observe the felicities of his rhythm, the choiceness of his diction, the concise power of his descriptions, the volcanic force of his denunciations, the serene beauty with which he suffuses his pictures of Israel's future blessedness. Nor can he miss the range and aptness of his metaphors."

We thank thee, O God, for the words thou didst speak through the prophets! Give us understanding hearts, we pray! May the messages of the men of old prepare us to receive the message of thy Son! Save us lest we drift away from our great salvation! Amen.

Thursday, 20th. Isaiah 1. 2-17.

This chapter may be regarded as a preface or introduction to the book. It may have been written toward the close of Isaiah's ministry. It contains a spiritual message which refers to no special period, but is founded upon an age-old fact. Jehovah is an outraged father. He has lavished everything upon his children, and has met with no response save ingratitude and rebellion. Jehovah has uttered his complaint to his servant. Heaven and earth have witnessed the gross betrayal, and are called to bear witness against an insensate people.

The charge against the sons of God is threefold: they have substituted dead idols for a living father, they have broken the moral law, they have turned a deaf ear to entreaty and warning. Not even an ox or an ass would behave to its keeper as a child of God will behave to his heavenly Father.

The prophet now defines what he believes to be the ground of Jehovah's distress. As Isaiah casts his eye over the body politic he sees it diseased and dying, yet it has not sought a physician. Foreign foes have invaded the land and are destroying it. Jerusalem still stands, but its existence is precarious, it is cut off from its supplies. If there were not a little remnant of faithful ones the whole nation and its capital might easily have been swept away.

Verses 10-17 have been described as the false and the true way of seeking God's favor. Peake says: "By a fine transition Isaiah intimates that it is no merit in the rulers that has averted Sodom's fate. Let these lawless and shameless administrators listen to the teaching of their outraged God! What end, he asks, do their sacrifices serve? He loathes them, has not demanded them, bids the worshipers trample his courts no more to send up the reek of their oblations, hates their new moons and sacred seasons, and will not listen to their prayers. For on their palms, uplifted in the customary attitude of prayer, beneath the blood of sacrifice he sees a darker stain, the blood of their fellows. Yet they may cleanse themselves from the guilt of the past by amendment for the future, especially by restraint of the oppressor and succor of the defenceless."

We must not imagine that Isaiah thinks all sacrifice futile. What he protests against is sacrifice as a substitute for morality. It is an insult to God to offer ritual if our

relationships with our fellow men are not kind, just and helpful.

Our Father, we are filled with sorrow and shame as we think of our insensate folly! Have mercy, we beseech thee! Grant unto us healing for our wounds! Help us to cleanse our hands from blood-stains! Teach us to conduct our business justly, honorably, humanely! Amen.

Friday, 21st. Isaiah 1. 18-31.

Verse 18 is one of the great evangelical messages of the Bible. It was a fundamental belief of the prophets that Jehovah ruled in a moral world, that he was willing to allow men to plead against him, to testify against him if he has ever acted in an unrighteous way. How are we to understand the words? The Revised Version makes them a gracious invitation. Some suggest a bitter irony: "Your sins are as scarlet: let them be as white as snow," as though it were easy to get rid of sin,—you have only to wave a magic wand, and presto! they disappear; say they are not real, and they are gone. Or the words might run, "If your sins are as scarlet, how shall they be reckoned white as snow? If they are red like crimson, how should they be as wool?" In this case moral indignation would be behind the pleading. There is no doubt the words must be taken along with 19, 20. Obedience is the indispensable condition of happiness and safety.

In an elegy of tremendous force Isaiah now brings a twofold charge against Judah and Jerusalem. Being married to Jehovah she has proved faithless, and has compromised herself with other loves. She is faithless, and her infidelity has struck its cruelest blow against her own children. The motive behind her infidelity was more than alienation of affection: it was positive enmity. Therefore Jehovah will punish; but being what he is, great and good and merciful, he will not punish vindictively, but with a view to purification and refinement. The whole city must pass through the furnace, but in the result the good will come forth as pure gold, the bad will be cast away as worthless dross. The removal of the bad is expressed figuratively, the discovery of the good directly.

In verse 27 we see that Isaiah believes the good are safe, and that all who are converted will share in the security of Zion. It is sinners who will suffer loss. The judgments of the Lord are right, and his purposes are to refine and perfect the characters of those who belong to him.

Almighty God, we thank thee for thy condescension! We rejoice in thy power to change our defilement into purity. We pray that we may give our hearts to doing those things which shall lead to the display of pardoning grace. Amen.

Saturday, 22nd. Isaiah 2. 1-4.

These verses recur in Micah 4. 1-4, and the interesting question arises whether Isaiah borrowed from Micah, or Micah from Isaiah, or whether both included the prophecy of another in their writings. Its message is the same. It may be called the vision of the transfigured sword.

The verses have been summarized under five heads: (1) the exaltation of Zion, (2) the advent of the nations, (3) to obtain at its source instruction in the religion of Jehovah, (4) Jehovah the arbiter of the nations, and (5) under his government there will be universal peace and unmolested enjoyment of the fruits of the earth.

What are we to understand by "In the end of the days"? Peake thinks it means the Messianic times. The exaltation of Zion means that "religion will prove a magnet to draw a weary and distraught world to its feet. Men will have one passion,—to know and do the will and to walk in the ways of the Lord. Hitherto they have sought help in power, physical force, commercial prosperity; now they will try spiritual things, the conduct inspired by reverence and obedience to God."

Davidson says: "Perhaps we should date the passage after the great disaster to Sennacherib's army and the retreat of the Assyrians. Judah enjoyed peace, the aged prophet's battles were all fought and won. Never had Jehovah been so exalted in righteousness as after that stroke which he inflicted on the Assyrians, and amidst a world at peace the prophet was free to follow out the ideals that had always floated before his mind; for in truth, though he does predict he less predicts than dreams great moral dreams which embrace the world. The old promise made to Abraham, In thee shall all the families of the earth be blessed, is fulfilled!"

O Lord, we rejoice in the vision of a new and better day when nation shall not strike at nation, but all peoples shall turn to thee for instruction and direction, and through thy Spirit shall become helpers of each other! Hasten the coming of that day! Let it no longer be a dream: make it a reality! Nothing short of thy omnipotence can do this: show thy power, O Lord! For Christ's sake. Amen.

Sunday, 23rd. Isaiah 2. 5-22.

In the light of the ideal Isaiah turns to the actual, and his soul is stirred with passionate entreaty as he pleads with God. The city that is to radiate the light of the knowledge of God to the ends of the earth is now infested with superstitions gathered from abroad, with ostentatious wealth, militarism, idolatry. How can such wickedness be pardoned? Then his eyes peer into the future, and he sees the approaching day of judgment, when every-

thing that lifts its head against the authority of God, whether in nature or society, will be completely overwhelmed. Earthquake and tornado will do their terrible work.

The most horrible thing Isaiah looks upon among the people of God is their disloyalty to Jehovah as evinced in their practice of idolatry.

Some think the passage was written in the early life of the prophet, and that it had been made to rest upon the first four verses to accentuate its gloom. Gray says, "The subject is the day of Jehovah, when he will gloriously and terribly manifest his presence. Isaiah follows Amos in depicting this day, which was popularly expected to bring light and national success, as a day of terror for Israel no less than for the rest of the world. The reason for this common doom is Israel's abandonment of Jehovah, which has led in turn to his abandonment of them. Israel must therefore share the result of the common overthrow of all wherein man places his pride and confidence on the day which will show Jehovah alone supreme, and all the works of men's hands, including the idols, valueless."

It is this faith in the invincibility of God, the all-righteous, all-holy, all-merciful, which is the foundation of all the prophet's belief, the source of his conviction that one day the ideal will be actual.

All-merciful Father, we lament the distance between our prayers and our efforts! With our lips we serve: our actions are often inspired by other motives than obedience to thee. Forgive us our sins, restrain our passions, teach us to do the thing that pleases thee! Amen.

Monday, 24th. Isaiah 3.

It is important to notice the relation of the prophets to the politics of their time. The word of the Lord has moulded history. Each century witnesses a recurrence of the same problems arising out of degeneracy which follows on an ignoring or belittling of spiritual things.

Here the pillars of society are crumbling, and wise and experienced leaders are not forthcoming. Revolutionary influences are at work. The words would be applicable to any period of Isaiah's ministry. The impending ruin is due to Judah's rebellious provocation of Jehovah, its respect of persons, its Sodomlike shamelessness in sin. Blessed be the righteous, woe unto the wicked! Each shall reap what he has sown.

Whilst the people are groping about for a leader out of anarchy Jehovah suddenly appears on his judgment seat. And his accusations are not directed against the people, but against the rulers. God does not take for granted the existing order. The very persons who were supposed to have training, experience, respect for justice and for law, are those who have robbed and wronged the people. They have forgotten that Jehovah has an interest in people. With terrible vividness Isaiah describes what pain, humiliation and anguish shall come on the fair women of Jerusalem. Like modern society women they love to go shopping, paying attention to their hair, to perfumery, to ornaments, to striking colors and costumes, and they love social life. But in days of anarchy they will be ill clothed, ill nourished, covered with sores. Their men will be taken from them in battle, and they will find themselves denied all the things that are most precious in a woman's life.

It is a terrible picture of the misery and demoralization that are the aftermath of war.

O Lord, it is not in us to guide our own steps, and we fear lest others following after us should be led into confusion and danger! Guide us by thy Spirit, we pray! Help us to walk in the light of the Lord! So may others imitate us as we imitate our Saviour! Amen.

Tuesday, 25th. Isaiah 4.

This chapter takes us away from the mists and darkness of the long night to the warm light of the morning. It is the story of the morrow of the faithful.

The day of the Lord will be radiant and fruitful. His judgments will have accomplished their cleansing work. The first result will be nature's response in abundant harvests.

What is the character of those who have escaped death and on whom Jehovah smiles? They are holy. Holiness has three chief elements: consecration to God, incorruptibility in business and society, moral purity. These chosen ones of God have their names inscribed on the burgess roll of the city of God.

Gray says: "Those who have been written for life (3) will consist of those who sought and feared Jehovah, who did good and not evil, and so avoided the exterminating judgment which destroyed the wicked."

These chosen ones need cleansing. The blood of oppression, injustice, inhumanity, viciousness, needs rinsing away. The Spirit of God is the mighty energy that works not only in the physical but in the moral and spiritual spheres. Then will the shekinah glory rest as a canopy over every family, and the whole social life of his chosen ones. He will be a shelter and protection to the community, and therefore no harm or hurt shall befall it.

This was the prophet's vision, and on this Christmas day we can rejoice in the vision and its fulfilment.

Our Father, we thank thee for this day! We thank thee for the memory of him in

and through whom thy glory has been revealed. We would offer unto him our hearts, minds, wills. We would love him, we would think about him and his teaching, we would obey his every precept. Help us this Christmas day to become radiant with the graciousness of Jesus! Amen.

Wednesday, 26th. Isaiah 5.

Jehovah is the owner, Judah is the vineyard. He looked for fruitage of the Spirit, which would be justice and righteousness, but he found violence and inhumanity. Such a vineyard is intolerable, such trees must be destroyed. The parable brings before us vividly the ideas of preciousness, for the vineyard is Jehovah's beloved; of forethought, for environment has been chosen with a view to uttermost development; of care, for everything essential to protection and nurture has been bestowed at great cost and labor. Nothing was left to chance. Not only was the vineyard an object of care, but the plants were specially selected and guarded. Why, then, is the product wild and coarse? Whose is the blame? It must be in the nature of the vines.

The parable prepares the way for the series of terrible denunciations. What are the specific sins upon which the woes are uttered?

First there is the unscrupulous landholder, ever eager to advance his own interests at the public expense. In his folly he does not see that he is destroying himself along with others, for his policy means impoverished buyers and scarcity of labor. He is taking away the heritage of freemen, and creating a community of serfs. No greater social sin could be committed in Israel.

Second we have the drunkard, that cursed man whose shame is a crimson stain on human history. A nation that tolerates the drink traffic is governed by thieves. The story of America under prohibition exhibits in all its hideousness the thing that is battening on the vitals of Britain and France. Isaiah is God's mouthpiece to the nations.

Third there is the sceptic. Davidson says, "There were professed sceptics in Israel down through her whole history. They are frequently attacked in Proverbs under the name scorners, and we learn from Psalm 1 that they formed a society, as he is declared happy who does not sit in their seat or assembly."

Fourth are other dangerous types, such as pervert morals, materialistic politicians, patrons of highballs and other spirituous mixtures, perverters of law and justice.

Because of these exile and desolation must come upon the people, and such punishments will be from God. Commenting on verse 16 Davidson points out, "These judgments, however, are not mere penal inflictions, they are disciplinary and educative. They have a double object in view: first, to teach the people the true nature of Jehovah, his absolutely moral being and rule; and secondly, which is but the other side of this, to bring people to the consciousness of their sins. When these ends are effected, then the forgiveness of Jehovah is bestowed, with no mediation of sacrifice or other expiation."

O God, we acknowledge and confess our sin and failure! Thou hast guarded us, blessed us, enriched our lives with grace; but we are wild and wayward, and our lives have produced bitterness. Forgive us, we beseech thee, and teach us how to become Christlike! Amen.

Thursday, 27th. Isaiah 6.

The first thing to notice about this chapter is its revelation of the character of those who were chosen to be the vehicles of prophecy. God does not choose any kind of a man. He chooses men whose hearts are imbued with a sense of holiness. "The holy work of God's kingdom cannot be forwarded by unholy instruments." The prophet has a lively sense of the nature of God, he is a believer in the ultimate triumph of goodness. The tree may be cut down because of judgment, but from its stem new sprouts shall shoot, and these shall bear the fruitage for which Jehovah waits and labors.

Just when Isaiah wrote this chapter we do not know. It is written as an incident in his past life. We shall understand his message as we grasp the significance of his call.

Some one says: "Isaiah sees Jehovah seated on a lofty throne, while the skirts of his robe flow out from the innermost shrine and fill the Temple. He sees the seraphim in attendance. They cover their faces that they may not see the face of God, and the lower parts of their bodies they reverently conceal from his gaze. With the two remaining wings they are poised in the air, ready to fulfil his will. They celebrate in antiphonal chant the holiness and glory of Jehovah. The description gains its effect not by details as to Jehovah's appearance, but by showing how it affected the seraphim and Isaiah. Such is God's majesty that the former may not look upon him, but incessantly magnify his holiness, while the latter is penetrated with a sense of his own uncleanness which makes the vision of God like a sentence of death. He bewails in particular the uncleanness of his lips. . . . . A seraph takes a hot stone from the altar and touches his lips, setting him free to praise God. That it is from the altar indicates alike atonement for sin and consecration to divine service. Conscious now of moral fitness, he offers himself for such service."

Notice that his cleansing is not mediated by any human priest: the whole transaction is in the spiritual sphere, and indicates wherein true religion resides.

Our Father, we need the cleansing fire! Our lips are unclean: how shall we praise thee? Our hearts are perverse: how shall we bear witness for thee? Have mercy on us! Send thy seraphim to cleanse us! Make us worthy to go on thy errands! Give us courage and fidelity when at last thou dost commission us to declare thy truth! Amen.

Friday, 28th. Isaiah 7.

Skinner points out that this chapter chronicles Isaiah's début as a practical statesman, seeking to shape the destinies of his country by a definite policy urged on King Ahaz and his advisers. It tells what the prophet was doing during the crisis of the Syro-Phenician invasion. The avowed object of the league was to rob Judah of its independence and make it oppose Assyria. Isaiah became alarmed lest out of fear and resentment Ahaz should throw in his lot with Assyria, and besought him not to do so. His advice was unheeded. He wanted Ahaz to stand clear of both parties. "The prophet perceived that higher interests than the political future of the nation were at stake. He was opposed on religious grounds to all compacts with heathen powers as involving disloyalty to Jehovah and distrust of his power. The crisis presented itself to him as a test of the religious mind of the people, of its capacity for exercising that fearless trust in Jehovah's word which alone could guide it safely through the complications of the immediate future to the felicity that lay beyond."

"A sign (11) is an event which is the pledge for the fulfilment of a prophecy, the genuineness of a promise, the reality of an experience, and the like. It may be given as a token that something will really happen in the future, or as a reminder that something predicted previously has now actually happened. Here Isaiah first offers Ahaz a miraculous sign to take place at the present moment in proof that things will happen as he has said." The king declined, pretending that piety will not allow him to ask for it, but Isaiah knows better, and therefore declares that a sign shall be given after the event to demonstrate that Ahaz has missed the way.

The prediction of Immanuel (14) is very difficult of interpretation. Matthew's Gospel applies the passage to Jesus, and to his virgin birth. But as one illustration of the difficulty of taking the traditional Christian view of the passage, the Hebrew word for virgin is not used by Isaiah, but another word which means a woman who has reached the period when maternal instincts are awake. Moreover, Isaiah suggests nothing of the method whereby the son is to be generated. This has led many modern scholars to say that the words as found in Isaiah refer to something imminent, that they throw no light on the character, position or destiny of the child, but simply on the name he bears, a name expressing a mother's faith. "The name Immanuel means 'God is with us,' not 'God with us'; there is no reference in it to an incarnation of God." It is not said that Immanuel is a deliverer, but that deliverance shall come of which Immanuel is the sign. Other scholars, however, have felt that Ahaz' lack of faith leads Isaiah to feel that the only hope for his people is in a personal Messiah, and that emphasis concentrates on the mysterious personality of the child, while that of the mother fills out the background. I think this idea has much to commend it; it warrants the use of the passage in Matthew, it throws the emphasis on the right point, the child, and not its mother.

O Lord our God, we rejoice in thy presence, and in every sign thou dost give us that thou art our guide and our defence! Help us to stay ourselves on Jehovah! Eradicate fear from our souls! May we have quiet confidence as we commit ourselves to thee! Amen.

Saturday, 29th. Isaiah 8.

The prophet is now ordered to turn from the king to the people, and to write certain mystical letters upon a roll in such fashion that people can read them, and to take two witnesses to give weight and authority to the message. The letters were "LMHRSL-LHSHBZ." They spelled "For Maher-shalal-hash-baz," meaning "Hasting to the spoil, speeding to the prey," that is, Damascus and Samaria are speedily become a prey to Assyria. The prophet then gives that name to his infant son, believing both countries will be despoiled within a year. Then he utters a poem on Judah's peril (6-8) and safety (9, 10). Judah shall find her very existence imperilled, but there is one brooding over the waters, God with us, and his presence "insures the futility of all schemes of the nations directed against the people of God." In the power of a mighty faith Isaiah defies the floods and bids them disappear.

Verse 11 tells us what is the secret of the prophet. He is a man whose personality has been invaded by the Spirit of God, but more, he is one who is in the grip of the mighty hand of God, a hand that thrills, a hand that pushes forward, a hand that restrains.

Those who would learn of the prophet must master the contagious fears of men by the power of an invincible faith in Jehovah. This faith will express itself in obedience to God's law and perfect reliance on his promises. The people feared the

league of nations: Isaiah feared God, and knew that he would become a sanctuary of safety and peace. He and his children, his disciples, would rest in Jehovah's guarantees and await the result.

Meyer says (13): "On the prairies men often fight fire with fire. Against the career of the wall of fire there is but one resource: before it reaches the terrified fugitives they must light a fire to sweep the ground bare, that when the advancing horror reaches the spot there will be no fuel left for it to feed upon. So with the heart of man: the only true preservation from fear of our fellows is an overmastering fear of our God. Sanctify him in your hearts! Let him be your fear and your dread!"

Our Father, we thank thee for those holy men of old in and through whom thy Spirit has made known thy purposes! We thank thee also that thy hand is still placed on chosen souls, and that through them we are being taught thy truth. Bless all teachers and preachers who seek to lead weary hearts into ways of peace! Amen.

Sunday, 30th. Isaiah 9. 1-7.

This is one of the most remarkable passages in the Old Testament. It is a prophecy of Messiah and his reign.

When is it to take place? The verbs in the passage are perfects, which means that the event is either historic or prophetic. So advanced a scholar as Gray says, "It is more probable that the poem is prophetic throughout in all its direct statements: the light has not yet actually shone, the people have not yet actually rejoiced, the child had not yet actually been born. All these things are past, not in reality, but only in the hopeful vision of the prophet."

The vision pertains to the whole nation, not to Judah alone. Their present condition is one of darkness and gloom, calamity and disintegration. As the prophet looks the dawn appears. Joy, gladness as of a richly garnered harvest or of emancipation from slavery, come to them. In verse 4 "Israel is compared to an animal with a burdensome yoke resting upon its neck and compelled to work by its driver, who uses his stick upon it. In the terms of the figure Jehovah brings Israel's servitude to an end by breaking in pieces both the yoke and the driver's stick. Burden and blows are alike done away."

The climax to this wonderful going forth of Jehovah will be the advent of Christ. No king in history ever approximates this picture: only in Christ Jesus is it fulfilled.

Notice that there is a fourfold description of his person, and remember that in Jewish symbolism "4" covers all that is human. Notice also that two terms are employed in each description: (1) Wonderful-Counsellor, either a wonder of a counsellor, or one who counsels wonderful things, a Godlike attribute; (2) Mighty-God, "more than mighty, more than a mighty man, more than a mighty king, he is to be a mighty God"; (3) Everlasting-Father, literally, father of eternity. How can such an expression be used unless it implies an incarnation? "He that hath seen me hath seen the Father," "I and my Father are one"; (4) Prince of peace, words which explain themselves in the light of the era of peace which Jehovah has inaugurated.

Why are we so slow of heart to believe? Why are we so far behind this dreamer of 2700 years ago? Have we not the encouragement of an acquaintance with Jesus Christ to stimulate our faith?

Gracious God, we thank thee for the revelation of thyself in Jesus Christ! Thou hast done great things for us: thy majesty and power assert themselves in our liberation from bondage and in the hope of a kingdom of peace. But best of all, thou hast given us a king! Help us to give him the homage of our hearts! Amen.

Monday, 31st. Isaiah 9. 8-21.

These words should also be read as a prediction. We have here a great drama of judgment which may really be a continuation of chapter 5. The words are addressed to Ephraim, which in its pride has allied itself with Damascus and sought to subdue its kinsfolk in Judah. With terrible earnestness Isaiah tells Ephraim that the light way in which it has been regarding events, and the slight store it has set on the authority of Jehovah, will be changed into a consciousness of his fierce wrath through the fearful things that are coming to pass. The Syrians and Philistines will strike together, and Ephraim will fall.

The first experience of trouble does not suffice to teach the wayward, and so verses 14-16 tell of a disaster that will break as a flood. "The flower of Israel's youth, its widows and orphans, no longer enjoy Jehovah's care." Why? Not because Jehovah has changed, but because Ephraim has tried to expel his father from his own house. Now they will find confusion among themselves, Ephraimite will strike at Ephraimite, the unrighteousness which is eating like a canker will work out still more fearful destruction. If at last their discord gives place to union, it will only be that together they may turn upon their kinsfolk to the south.

Most merciful Father, we pray that our ingratitude and disloyalty to thee may be forgiven! And we plead that the bitterness and resentment which have crept into souls that were out of communion with thee may be cleansed away! Restore us to thy favor! Grant that the blemishes of the past year may be blotted out, and that we may become possessors of thy peace! Amen.

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